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ABSTRACT

This guide, part 2 of a two-part publication, contains resource units on life today in China which can be used with 9th-grade students. The materials and activities, gathered by American secondary-school teachers who visited China in 1973, are intended to provide a pattern for an elective course or supplementary material for regular social studies courses. Suggested teaching techniques include readings, classroom discussion, media, research, and class reports. The resource units treat the following topics: Economic Life: An Analysis Module; Sex Roles, Marriage, and the Family: A Valuing Module; Education: A Comparison Module; and The Dissenter in the People's Republic. Teacher background material, student objectives, teaching methods, discussion questions, and classroom materials are provided for each unit. Sections suggesting methods for teaching students to weigh evidence and sources of information for learning about China are also included.
(Author/RM)

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TEACHING ABOUT
THE PEOPLE'S REPUBLIC OF CHINA

PART II

HOW DAILY LIFE REFLECTS THE MESSAGE

A Guide for
Ninth Grade Social Studies

SO 008 801

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FOREWORD

Teaching About the People's Republic of China has been produced as a result of two major changes since the development of the State ninth grade social studies program, *Asian and African Culture Studies*. The first, the international aspect, has been the change in relationships between United States and the People's Republic of China, making possible limited visits by teachers and scholars, and the gathering of source materials on the scene. The second change, perhaps equally revolutionary to the secondary school, has been the rapid developments in alternative programs, mini-courses, and other curricular variations.

This publication is designed to meet the needs growing out of both of these developments. Under the sponsorship of the Department's Center for International Programs and Comparative Studies, a group which included three secondary school teachers visited the People's Republic of China in July 1973. These three teachers met with staff from the Divisions of General Education and Curriculum Development prior to their journey to discuss the types of materials which secondary school teachers needed, in attempting to view China through the eyes of those who are living there. The various selections in this publication were assembled and suggestions for their use in the classroom were prepared by L. Heidi Hursh, social studies teacher, Mendon Center Junior High School, Pittsford; Robert Neiderberger, associate professor, State University of New York at Albany and secondary social studies teacher, The Milne School, Albany; and Elaine Zanicchi, teacher of social studies and Chinese, Washington Irving High School, New York City. Donald Wolf, teacher of social studies, South Woods Jr. High School, Syosset, and Jo Ann B. Larson, formerly social studies teacher, Ravena-Coeymans-Selkirk Central School, developed alternative teaching strategies and suggested additional resources for classroom use.

To permit the development of alternative curriculum patterns, the organization of the publication is intended to allow variations in its use. Therefore, in addition to providing resource material for the State ninth grade program, this guide may also suggest a pattern for an elective course of study or simply provide supplementary material for other course offerings.

The following specialists in Chinese studies reviewed the manuscript and their suggestions were incorporated in preparing the final copy: Shao-chuan Leng, Doherty professor of government, University of Virginia, Charlottesville; Charles Hoffmann, professor of economics, State University of New York at Stony Brook; Michel Oksenberg, associate professor of political science, University of Michigan, Ann Arbor; and Jonathan Spence, professor of history, Yale University, New Haven, Connecticut.

Donald H. Bragaw, chief, and Loretta J. Carney, Coe F. Dexter, John F. Dority, Jacob I Hotchkiss and Kenneth E. Wade of the Bureau of Social Studies Education, participated in the initial planning and offered valuable suggestions throughout preparation of the publication. Ward Morehouse, director, Arthur Osteen, assistant director, and Norman Abramowitz, associate, Center for International Programs and Comparative Studies also reviewed the

manuscript, and suggested additional resources. Janet M. Gilbert, associate, Bureau of Secondary Curriculum Development, had general charge of the project and prepared the manuscript for printing.

GORDON E. VAN HOOFT
Director, Division of
Curriculum Development

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This is Part II of a two-volume publication. Part I includes directions as to how to use the total guide, as well as a description of "The Message" and how it is conveyed.

THE NATURE OF EVIDENCE: WEIGHING THE EVIDENCE MODULE

Before students investigate How Daily Life Reflects the Message, it would be well for them to consider the nature of evidence and how the credibility of any given piece of evidence may be established. Teachers and students alike must remember that materials presented in this guide were gathered by American teachers on tour in China in the summer of 1973. These tours were arranged and conducted by the Chinese and it can, therefore, be assumed that those Americans saw essentially what the Chinese wanted them to see. Also to be kept in mind is that not all witnesses are equally competent observers and judges of what they see.[1]

OBJECTIVES

- Given a piece of evidence the student will:
  - list 5 factors which may influence the credibility of that evidence.
- Given material which is obviously devised for propaganda purposes the student will:
  - identify elements from which credible evidence may be drawn.
  - synthesize the material into statements of credible fact.

STRATEGIES

Have students read the testimony on page 2 by Robert Loh given before the House Committee on Un-American Activities. Robert Loh, a wealthy Chinese from Shanghai, studied briefly in the United States and returned to China in 1949. While in China he taught at the University of Shanghai and later became a "showcase" capitalist for visitors to the People's Republic of China. He left China in 1957.

Seybolt, P.J., *Through Chinese Eyes*, Vol. 2, pp. 49-53, has a reading by Robert Loh dealing with his ultimate escape from China.

DISCUSSION QUESTIONS

- What evidence is there that the Chinese prepare very carefully for foreign visitors?
- What chance does a foreign visitor have to establish independent contact with individual Chinese?
- As a result of a tour of China such as Mr. Loh describes, what limitations would you place upon the credibility of the evidence obtained?
- What evidence is there that the People's Republic of China is not a free society?

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[1]The article, "China Through Rose-Tinted Glasses," Stanley Karnow, *Atlantic Monthly*, Boston, October 1973, pp. 73-76, investigates this problem from the perspective of a newsman who has actually experienced these tours.

HOW THE CHINESE REDS HOODWINK VISITING FOREIGNERS

"The Chinese Communists designated certain cities which were to be places the foreign visitors were to see—about a dozen Chinese cities. All the foreign visitors were invited to visit those cities. No other cities, only those. . . .

"They had a special committee in every designated city. For instance, in Shanghai, under the municipal government of Shanghai, they had a committee for entertaining foreign visitors, a special committee. Not only a committee, it is operated like a bureau. They have interpreters and all sorts of personnel. Besides that, they have an International Tourist Bureau. ...

"The Communists have made thorough investigations about the background of every foreign visitor, long before they come, so they knew their tastes and their hobbies. They also know generally the kind of questions the tourists are going to ask. ...

"Suppose you wanted to visit a worker's home. They had about half a dozen workers' homes, previously arranged for visitors. And of course there were around 5 to 10 capitalists' homes, and there were also about 5 to 10 professors' homes.

"They preselected them all, and you thought you visited an ordinary home, but actually you had visited a showplace. ...

"I particularly remember two Englishmen. They were very skeptical, and not only skeptical, but also critical of communism when they came to Shanghai, and they were especially skeptical about the Communist policy toward capitalists. They didn't believe that the Chinese capitalists were really in favor of the Communist regime, so they came to us and asked lots of questions.

"Of course, the first question they asked was, 'How come you capitalists support Communists?' And so we all gave them the correct answer.

"One of them even asked me personally to go to another room with him to have a private talk after he had heard what I said in public.

"He asked me, 'Are you really a capitalist, or a Communist Party member? Are you just pretending to be a capitalist?'

"Then I made every effort to convince him that I was a capitalist. Of course the foreign visitors can never realize the strong pressure upon those of us who live under the Communist regime. They think that being in a private room, we can talk freely.

"Then he asked me if, since we were both capitalists, we could have a heart to heart talk. He told me he was going to write a report on his visit, to make known the real feeling of the Chinese people, especially the Chinese capitalists, after he went back to London. And he said, 'you are the person here I really want to talk to, because you seem to be a very educated person and I think you are good enough to tell the truth to me.' And he asked me, 'Are you really in favor of the Communist regime, or do you secretly despise it and only on the surface appear to be an advoate of their regime?'

"Under such circumstances how could I tell him the truth?

"So I just told him that I loved the Communist Party and the government more than my life.

"Because after each of the visits of the foreign visitors, you see, we were questioned in detail by the committee about what they asked and what we said. You cannot tell a lie to them. They will find it out.

"That very Englishman--suppose I told him the truth, and they went back and wrote an article saying 'I met a Mr. Loh in Shanghai and he said this.' I would be shot right away. So whatever the foreign visitors ask, they are bound to hear lies. No truth can be heard. We had been thoroughly trained and prepared so that we talked as if we were really sincere."

(From How The Chinese Reds Hoodwink Visiting Foreigners - Consultation with Mr. Robert Loh. Committee on Un-American Activities - House of Representatives - Eighty-Sixth Congress - Second Session. Washington. U.S. Government Printing Office. April 21, 1960. pp. 1, 4, and 5.)

In spite of the fact that the credibility of some of this evidence may be suspect, visits such as these represent one of the few sources of current information pertaining to the nature of contemporary China. As Louis Gottschalk states in his *Understanding History:*

> "Even the boldest propoganda may be made to yield credible information by a careful application of the rule regarding the incidental and the probable. Such a statement in a propoganda leaflet as: 'Our aircraft easily overcame the enemy's' would be, without confirmation from more reliable sources, thoroughly suspect with regard to the inferiority of the enemy. Yet it may be taken at its face value as evidence that the enemy have airplanes (especially since it not only incidental and probable but also contrary to interest in that regard). And the statement may also have some value as evidence that 'we' have airplanes (though that value is not as great as if the evidence were here also contrary to interest.)"
>
> (From Understanding History: A Primer of Historical Method by Louis Gottschalk. Copyright 1963. Reprinted by permission of Alfred A. Knopf, Inc.)

While investigating any evidence, students should ask themselves:

- What is the source of this information? Is it a primary source or secondary source of information?
- If an individual is giving testimony, what is his/her training, background, expertise?
- What is the purpose of this testimony? Does the witness wish to tell the truth?
- What factors might lead you to believe that this evidence is biased or not biased? (In other words, what is your source's reputation for veracity generally? In a specific field?)
- Is the evidence also credible? (In other words, is the witness both truthful and have sufficient valid information to come to a proper conclusion?)
- To what extent is the testimony of all witnesses equal? Why?
- Can the testimony be corroborated by two or more independent reliable witnesses?
- How important is corroboration?

With the Gottschalk statement and the above questions in mind, students should reexamine the segment of the Loh testimony dealing with the two English visitors in China. Have several students reenact the Loh visit with these two visitors. Using the above questions, students should then analyze the credibility of the evidence the Englishmen obtained. A similar treatment can be used with materials in Part 1 of this guide.

- What factors influenced the credibility of Mr. Loh as a witness in this case?

- What do you think of the kinds of questions the English visitors asked?
- How perceptive were the Englishmen?
- To what extent could they reasonably have expected credible answers to these questions?
- What statements concerning life in China could the two English visitors have made as a result of their interview with Mr. Loh?

ADDITIONAL STRATEGY

For those who wish to reinforce the nature of evidence and the ability of witnesses to accurately observe a scene, select a group of students to devise a script for some dramatic event to be enacted before another section (e.g., principal arguing with teacher, student squirting another student with water, etc.). The action should be carefully organized so that the exact sequence of events may be subsequently examined. The selected group should then enact its script before an unsuspecting class. Each of the remaining students should interview (possibly on tape) the students who witnessed the "staging." Students should testify as to what happened in class. Now hand out a copy of the student script to all students.

- How closely do the student observations parallel the actual sequence of events?
- What factors includenced the nature of testimony?
- To what extent were all students equally good witnesses? Why? Why not?

Note to teacher: It is wise to inform or involve your administrator in this strategy.

Wages

One of the goals of the Cultural Revolution of the 1960's in China was to prevent the formation of a new elite separated from the peasants, workers, and soldiers. In addition to the formation of May 7 Schools, on which non-manual workers were exposed to agricultural work and political study, the wage system was adjusted, but only slightly.

In working with the statistical data in this section, the teacher should remind students that this presents a very limited sampling drawn from the Chinese total economic picture. About 80% of the Chinese live in the countryside. The bulk of the population earns its living, therefore, according to a wage or work point system which differs from the pattern illustrated by the above statistics.

Work points are used to determine what each worker in a commune will receive for the amount of work s/he does, in theory at least, taking into account the exertion and skill required. All the tasks needed to carry out the production of crops or other agricultural jobs were analyzed and assigned a classification as to such characteristics as necessary skill, required strength, and degree of unpleasantness. These factors determined how much each task was worth, in work or wage points. Then standards of performance for average workers performing each task were established. The usual value for a day's work is ten work points.

OBJECTIVES

- Given representative statistics concerning wages and prices in industry in China, the student will be able to:
  - develop hypotheses concerning how wages are determined in the Chinese industrial sectors.
  - compare the effect of wages and prices upon life decisions made in China and in United States.
  - relate statistical information to achievement motivation and and values held by individuals.
- Using the Interview With Chinese Students, on pages 35-39.
  - identify the motives that are important to the Chinese student in career selection.

STRATEGIES

Using the chart below, students may identify the basic principles of the present wage system in China and evaluate it in terms of the goals of the Cultural Revolution. The following set of questions should be used in conjunction with a preliminary investigation of the economic data.

DISCUSSION QUESTIONS

- What institutions pay the *lowest* wages to some of their employees?

- What institutions pay the *highest* wages to some of their employees?
- What institutions have the *greatest range* between the lowest and highest wages paid? Why?
- What institutions have the *smallest range* between the lowest and highest wages paid? Why?
- How do the wages of teachers and department store salesmen (non-manual jobs) compare with the wages for workers in light industry?
- How do wages for workers in heavy industry compare with the wages for workers in light industry?
- How do wages in a small factory (#5) compare with those in a larger factory (#1 and #2)?
- How do the wages of administrative cadres compare with those of workers?
- From the statistical information given, which occupations are the most high paid in China today. Why?
- How do wages for agricultural work on a state farm compare with wages for industrial work? Why?

The following questions may now be used for a more extensive analysis and application of Chinese economic life.

- What evidence is available in the chart to predict future revisions in the wage system?
- Why might it be said that the wage system in the United States has created an elite? What evidence is there that the wage system in China today has created a "new elite?" If such a class exists, how would it compare with the traditional Chinese elite?
- If you were a Chinese middle school student today, to what extent would the wage system affect your choice of career? How does this compare with a choice of career in United States today?

Note that this discussion excludes figures from the commune or wage systems affecting peasants. Since 80% of the population lives in the countryside, it would be unreal to compare Chinese wage standards with those of other countries on the basis of these figures.

SUPPLEMENTARY TEACHER BACKGROUND

Bonuses and Piece Work

Before the Cultural Revolution, many factories had bonuses or piece work systems. Because this practice was condemned as "revisionist" during the Cultural Revolution, the bonus systems were modified. "Model" workers, however, are still promoted more rapidly. In order to avoid cutting wages, most institutions gave an across-the-board raise (usually about 5 yuan/mo.) to most workers. Incentives were provided now by competitions between teams for banners or similar recognition and by prizes such as thermos bottles to individuals.

WAGES IN CHINA - July, 1973

1 yuan = $.50 U.S.

Institution[1]	Lowest Wage per month in yuan	Highest Wage per month in yuan	Average Wage per month	Highest Paid Individual(s)
1. Heavy Incustry				
Shanghai Machine Tool Plant	42	250	68	Engineers with more than 24 years experience (250 yuan)
Technicians and engineers	58	250		
Administrative cadres	42	160		
Workers	42	124		
2. Light Industry				
Hangchow Brocade Mill	32	90+	63	Old designers and experienced workers.
3. Middle School, Peking - Teachers	42.5	100+	60	Experienced teachers
4. Tsinghua University, Peking	46.5	350	NA	Full professors who receive highest salaries before the Cultural Revolution. No younger professors are being given raises to this level since the Cultural Revolution.
5. Small Factory				
Shanghai Irregular Shaped Steel Tube Factory	36	120	60	Experienced Worker (120 yuan) Chairman of Revolutionary Committee (104 yuan)
6. Shanghai Department Store #1				
Salesmen	41	135	55-65	Watch repairmen with many years of experience (135 yuan). Chairman of the Revolutionary Committee (131 yuan)
Cadres	41	131	69	
7. State Farm	26	110	35	Engineer
Hangchow Tea Production & Experimental Farm				
Field & Factory workers	26	52.20		
Truck drivers & Maintenance	31	67.60		
Cadres & Engineers	40	110+		
8. Workshop of Street Revolutionary Committee, Shanghai (for "ex-housewives")	22.50	39.00	NA	

[1] Institutions used as examples were visited by the first New York State Study Group on Modern China, July, 1973. Wage data were supplied in briefings at each institute.

Fringe Benefits

In addition to wages, some workers receive a number of fringe benefits which add to his/her income. All women receive 56 days of paid maternity leave. Most industrial workers in large plants receive free medical care and 50% of the cost of care for others in their families. Factories sometimes provide free meals, transportation allowances, and recreation facilities. The Shanghai Machine Tool Plant estimated the value of its fringe benefits at 16 yuan/worker/month.

Work Week and Vacations

Most workers are on a 6-day week with 7 national holidays per year and no vacations unless they show symptoms of physical exhaustion. If a worker is not in his home town, he usually gets time off to go to his native place at New Years time.

Wage Differentials

- A cadre doesn't necessarily make more money than a worker, nor is a man necessarily paid more if he moves into cadre ranks.
- There is some evidence that some individuals are paid exceptionally high salaries, by Chinese standards, as a way of giving status. These individuals, in turn, are expected to spend much of this differential on government causes, equivalent to American bond drives.
- According to a comparative chart of per capital incomes of developing nations China's estimated per capita income in $140 per year.[2]
- The above figures do not reveal the variation in welfare benefits, health care, etc.

Prices

The wage system in China becomes more meaningful in the context of the cost of living there. Prices are relatively standard throughout the country and have shown little fluctuation over the past few years, largely because of government control. The prices of rice, cotton cloth, oil and wheat have been especially stable because they are rationed.

Daily Budget

To involve the students in the process of decision-making faced by a Chinese consumer each day, begin by asking them individually or in pairs to choose food from the list below. Each student is buying for a family of two adults and two children and has 1.20 yuan to spend for a day's food.

pork	1.00/lb.	peas	.15/lb.	scallions	.14/lb.
noodles	.25/lb.	beans	.20/lb.	asparagus	.17/lb.
rice	.16/lb.	fish	.14/lb.	Chinese cabbage	.02/lb.
fruit	.37/lb.	green peppers	.09/lb.	dry milk	2.35/lb.

[2] *Rand McNally Illustrated Atlas of China*, p. 72.

After each individual or group has made its decision, discuss the choices they had to make to keep to their budget.

- What foods did you choose?
- Did you choose a balanced diet of proteins, carbohydrates and vegetables and fruit?
- Did you not buy any items even though you wanted them because they were too expensive for your budget?
- What items would you buy once or twice a week rather than daily?
- What do the Chinese eat for breakfast?
- What would be the most common method of cooking or preparing the various foods that you "bought?"
- Considering the prices, would you expect the Chinese diet to consist of more carbohydrates than your diet? (*New China Atlas* has graphs on carbohydrates in the diet.)
- In comparison with percent of food prices in the United States, is food in China more or less expensive than our own? (1 yuan = $.50)
- The average Chinese worker earns 60 yuan per month. Considering that each family usually has two workers with a combined income of approximately 120 yuan per month or 30 yuan per week, what proportion of the weekly budget is spent on food?

Sample Monthly Budgets

Basic necessities in China take different proportions of a family budget than basic necessities in the United States. Analyze the sample budgets below to determine how typical Chinese families spend their monthly income. Several students could construct circle graphs showing this information, either using newsprint to make the visual large enough for class use, or an overhead transparency.

Shanghai - retired couple

	Monthly Expenses
Food	45 yuan
Fruit	10 yuan
Cigarettes	10 yuan
Beverages	10 yuan
Rent and utilities	10 yuan
Entertainment (movies)	2 yuan
Clothing	4 yuan

- Total income - 126 yuan*
- Have students compute the savings
- What is the most expensive item on the monthly budget?
- Which parts of the budget seem very inexpensive compared to the United States?

*One reviewer noted that this would be considered a high income for a retired couple.

- What reasons could you give for the low cost of these items?
- How would this budget compare to your family's monthly budget?
- What differences would there be if this were a city family with 5 children? If it were a family on a commune?
- Compute the savings for the family in the illustration. How many months would the family have to save to buy each of the following "extras?"

  (Use price list on the following page, and the least expensive price given for the item.)

watch	electric fan
sewing machine	motorbike
transistor radio	camera
bicycle	

- What goods listed above seem especially expensive in comparison to others? Can you explain why?
- Choose one complete outfit of clothes for yourself from the price list. Total the cost and figure out how many months of the budgeted 2 yuan per person per month (according to the Shanghai couples budget) you would have to spend to buy the outfit.
- About how many sets of clothes would you probably own at any one time? Why?
- Check the price of the movies on the price list. How many movies can a couple see per month and stay within the budget?
- What general conclusions can you make about the prices of necessities and of luxuries in China?
- How do you think prices have been affected by the government's goal of a "classless society?"
- Do you think that things now considered "luxuries" such as refrigerators, TV's and automobiles, will eventually become common in China?
- On what ideas about Chinese society do you base your answer?

Birch, D.R., *Life in Communist China,* on pp. 2-24, and 57-63, there are references to prices on consumer goods.

Seybolt, P.J. *Through Chinese Eyes,* Vol. 2, pp. 88-93. This reference has already been given elsewhere in this guide, but it applies here also.

PRICE LIST (China, Summer, 1973--Shanghai)

1 yuan = approx. $.50 U.S.
R = rationed

Clothing: Men	Price in Yuan
straw hat	.67 to 1.35
cotton shirt (R)	5.50
polyester shirt	10.00+
cotton trousers (R)	9.00-16.00
heavy work shoes	14.00-17.00
cotton shorts (R)	7.90-9.00
socks	2.00-3.00
cotton jacket (R)	8.00-17.00
padded jacket (R)	25.00+
cloth shoes	3.90-4.75
leather shoes	16.00-20.00
sweater	16.00-20.00
cloth belt	2.00
teeshirt	2.00-3.00
sandals	4.50
sneakers	8.00-11.00
undershirt	1.20-1.80
undershorts	1.20-1.60
overshoes	4.10-8.25
cloth hat	1.00
Clothing: Women	
cotton blouse (R)	3.00-5.00
polyester blouse	7.00+
cotton skirt (R)	3.50+
cotton trousers	3.00-8.00
undershirt	1.00+
underpants	1.00-1.90
socks	2.00-3.00
cloth shoes	3.50
sandals	2.50+
leather shoes	7.90-9.10
cotton jacket (R)	8.00-15.00
padded jacket (R)	25.00+
plastic raincoat	2.00-3.50
bra	.79-1.31
bathing suit	5.50-7.00
sweater	12.00-20.00
woolen scarf	5.00+
Personal items	
watch	85.00+
ballpoint pen	1.50
prescription eyeglasses	8.00
sunglasses	1.53-5.00
umbrella	60.00
canvas carry-all	2.40
suitcase (cloth or plastic)	7.00-20.00
lipstick	1.47-2.66
nailpolish	2.13-2.90
compact	6.18-12.00
Consumer Items	
radio (transistor)	30.00-150.00
TV	700.00+
sewing machine	150.00-296.00
camera	93.00-453.00
electric clock	19.00-28.00
wind-up clock	15.00
small table lamp	5.00+
electric fan	179.00-237.00
basketball	15.00-24.00
pingpong paddles	.74-13.80
typewriter (Western Alphabet)	365.00-730.00
record player	48.50-118.95
records	1.20-3.00
razor	.73 to 3.83
loudspeaker	28.00
bicycle	120.00-145.00
motorbike	450.00-650.00
mechanical toy	2.00
doll (large)	8.90
Household Goods	
plastic tablecloth	1.36
mosquito net	15.00-19.00
quilt	78.00-113.00
woolen blanket	20.00-30.00
set of 4 towels	6.00+
cotton blanket	8.00+
detergent	.60/catty
toothpaste (med. size)	.50
shampoo	.11 for small packet (2 shampoos)
tea kettle	2.00-6.20
pots	1.20
set of 6 rice bowls	1.20
6 prs. chopsticks	.50
6 small plates	1.50
6 tea cups with tops	7.80
6 china spoons	.36
6 glasses	2.00
enamel basin	3.00
wok (Chinese frying pan)	1.50-6.50
thermos	1.50-6.50
spatula	.60
cleaver	2.00-3.00
electric hotplate	8.00-10.00
wooden table	30.00+
clothes cabinet	70.00-154.00
bed with mattress	136.00
3 meters cloth (cotton 45") (R)	1.50+
3 meters brocade (36")	7.50
3 meters wool (45")	22.80
baby walker (similar to Western stroller)	34.00
baby walker (simple)	6.00-9.00
Service	
bus	.05-.20 (based on distance)

	Price in Yuan
subway	.10
doctor	.10
Entertainment	
acrobatic troupe	.40
ballet	.40
movie	.20
Rent and Utilities	
Rent: older small apartment (1 room and common kitchen and bath)	1.20
new apartment in housing development	3.00
house (2-3 rooms)	25.00
Utilities per month:	
electricity (for average size apartment)	.90
gas	3.00
water	3.00

Typical budget for family of 6 - Shanghai (from Topping's Journey Between Two Chinas - several years old but useful as a way to put this all together)

income:	man (veteran worker--over 25 years)	70.00 yuan per mo.
	wife (factory worker)	50.00
	Total income	120.00 yuan per mo.
expenses:	rent (3-rm. apartment)	3.00 yuan per mo.
	bus fare	3.00
	no income tax	
	educational and medical expenses	minimal
	food and household expenses	approx. 60.00

Each month this worker estimates that he has 45 yuan left over to spend on consumer items. (save for bicycle, sewing machine, watch, etc.)

SEX ROLES, MARRIAGE, AND THE FAMILY: A VALUING MODULE

OBJECTIVES

- Given excerpts from Chinese literature currently popular in China, the student can identify men's and women's roles and can list ways in which this assignment of roles reflects society in China today.
- In a simulation or role playing experience, the student can describe the feelings that a Chinese peasant woman might express, when asked to describe life before and after the establishment of the People's Republic of China.
- By the use of neutral or non-emotionally toned words in describing sex roles in China today, the student will demonstrate acceptance of cultural variations.

Sex Roles and Marriage - A Valuing Exercise

Using the 3 sets of classifications, have each student do his/her own. The girls may then decide on a composite report; the boys do the same.

- Classify the jobs listed below as primarily for men (m), if primarily for women (w), or both (b). Students should do one set which reflects their own reaction and a second set which reflects how they perceive American society in general to react.

___ clerk in department store
___ truck driver
___ steel factory worker
___ nurse
___ doctor
___ factory manager
___ soldier
___ secretary
___ construction worker
___ elementary school teacher

- From the list below, choose the 5 personality characteristics you think are most important for a man. Make a second list for a woman. Add other personality characteristics if there are some more important to you, which have not been listed.

courageous
aggressive
cooperative
sensitive to feelings of others
thrifty
successful in career
obedient
intelligent
physically attractive
physically strong
self-reliant
ambitious
cheerful
honest

- Which 3 of these factors would be most important to you in choosing a marriage partner? Which 3 would be least important?

___similar backgrounds (religion, social class, race, nationality)
___education
___physical attraction
___practicality (ability to manage household and money)

(continued on next page.)

___similar interests (career and/or recreational)

___job (salary, status)

___political ideas and involvement

___moral standards and values

___other

DISCUSSION QUESTIONS

- Compare boys' and girls' reports or group reports; which differences in the two lists are important? Would these differences have been true when your grandparents were in school?
- What examples can you give of changes in the proportion of men to women in some jobs as compared with 20 years ago? Can you give reasons to account for these changes? Why might a teenager's reactions differ from his/her perception of the current status of the American job market?
- What can you conclude about sex roles in American culture today?

Background: Chinese Society of the Past

The only valid means to evaluate the relative positions of men and women in China today is to compare them to the Chinese past rather than to Western standards. A number of available sources could be used for teacher and student reading. Topics to be covered might include the following:

- Arranged marriages and age at marriage
- Pre-1949 educational level of women
- Foot-binding
- Authority of men over women (father, brothers, husband)
- Female infanticide
- Relationship between economic class and position of women
- Importance of having children
- Concubines and prostitution
- Divorce and remarriage inequities

Some Available Sources

"A Brief Look at the 'Bitter Past'", Chapter 1 of Ruth Sidel, *Women and Child Care in China; A Firsthand Report*. Baltimore. Penguin Books. 1972. pp. 3-8.

Has case studies that would make good comparative material.

"White-Haired Girl," Act I, Scene II in *We the Chinese*, Deirdre and Neale Hunter. New York. Praeger. 1972. pp. 7-15.

Pruitt, Ida. *A Daughter of Han, The Autobiography of a Chinese Working Woman*. From the story told her by Ning Lao T'ai-T'ai. Stanford University press. 1945.

McKeown, R.J. *Man and Woman in Asia*. "The Roles of the Chinese Female," pp. 37-38; "Parents-in-law in China and Japan," pp. 39-40.

Seybolt, P.J. *Through Chinese Eyes*, Vol. I, has a picture of foot-binding, (p. 85) and some interesting reading selections contrasting the past with the present (pp. 72-87).

Confucius: "Man is representative of heaven and is supreme over all things. Woman yields obediently to the institutions of man and helps him to carry out his principles... . When young, she must obey her father and elder brother, when married, she must obey her husband, when her husband is dead, she must obey her son. She may not marry again."

Chinese Society Today

"In order to build a great Socialist Soceity, it is of the utmost importance to arouse the *broad masses of women* to join in productive activity. Men and women must receive equal pay for equal work in production. Genuine equality between sexes can only be realized in the process of the Socialist transformation of society as a whole." Mao Tse-tung.

. To start discussion and inquiry, show a short series of pictures of China today. (These may be frames from filmstrips, slides, or magazine pictures used with small groups.) These pictures should show such things as unisex clothing, variety of jobs, nursery schools, grandmothers taking care of children. The students would be asked to observe and record the appearance and activities of women. (Example: Slides that could be used):

- Woman machine tool factory worker
- Women in rice paddy planting rice
- Male work point overseer on commune
- Barefoot doctor and midwife
- Girls in science class at middle school
- Grandmother with baby
- Crowds in city street
- Day care at Peking factory showing teachers

Note: the picture stories on pages 35 to 47 in Volume I may be used for this exercise also.

. Checking the written sources: teacher and/or student reading

- "Views on Marriage" from *China Youth*, August 1960, included in *China Reader*, Schurmann & Schell, Vol. III, pp. 458-460. (Good general source.)
- "Marriage," *We the Chinese*, Deirdre & Neale Hunter, eds. pp. 57-86. This is a modern version of a Romeo-and-Juliet-type story. If the students have read *Romeo and Juliet*, *West Side Story* and/or the Indian story of Amrita and Hari*, it would make an interesting comparison. It is especially good because it shows the effect of Marriage Law and the new role of the government in marriage.
- "Six College Girls in Communist China," McKeown, R.J., *Man and Woman in Asia*. San Francisco. Field. 1969. pp. 59-60.

*See *Teaching About India*, pp. 109-113.

- Ruth Sidel, *Women and Child Care in China; A Firsthand Report.* Baltimore. Penguin Books. 1972. Chapters 2 and 3.
- *China Reconstructs* (on women). March 1973, March 1974. This issue is devoted primarily to women.
- *Chinese Women Liberated* by Maud Russell. Far East Reporter. New York. "Marriage Law," pp. 10-17. (no date)

. Statistical survey

- According to one estimate[3] 90 percent of the women in China in late 1971 were working. Mao had promised equal pay for equal work. What can be learned regarding women in the work force from the statistics below? Can any judgments be made, concerning progress toward the equal pay goal?

PERCENTAGE OF WOMEN IN A SAMPLE OF JOBS, JULY 1973

Institution	Percentage of Women Employees
Peking First Machine Tools Factory	33%
Peking Handicraft Factory	52%
Shanghai Machine Tools Plant	20%
Technical Staff	12%
Shanghai Department Store #1	33%
Hangchow Tea Production and Experimental Tea Farm	40%[4]
Hangchow Brocade Mill	48%
Managerial Staff	12%

These general observations regarding jobs held by women were made by one set of visitors to the People's Republic in July, 1973:

. Almost all day care, kindergarten, and primary school teachers were women.

. Middle schools in urban areas had more women teachers than middle schools or communes.

. Women are in the minority in university positions, but the visitors did meet women professors at Futan University (International Relations) and Hangchow University (English).

. Women doctors are numerous and there are many women barefoot doctors and midwives.[5]

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[3]Ruth Sidel, *Women and Child Care in China,* p 23.

[4]On the tea farm, most of the seasonal workers, the least skilled and lowest paid, are young girls from nearby communes.

[5]Ruth Sidel, "Today over 50 percent of all medical school students are women, but they have entered in larger numbers than men the fields of pediatrics, psychiatry, internal medicine and obstetrics (gynecology)." *Women and Child Care in China,* p. 24.

- On the commune, almost all the workers transplanting rice were women.
- On the commune, the workpoint overseers and the workers using tractors and water buffaloes to prepare the fields for planting were men.
- On the state tea farm, the workers picking the tea leaves were all women.
- The Tsao Yang Street Revolutionary Committee in Shanghai had set up 20 workshops to employ 2,900 "former housewives." (95 percent of the housewives in the area.) The workshops make products such as toys, parts for transistors, and textile yarn spindles. The women do most of the work by hand rather than by machine and receive between 5.40 yuan and 9.36 yuan for a 6-day (40 hrs.) week. (The average wage in most industries is about 60 yuan per month or 15 yuan per week.)

Some statistics the visitors were given

- Hua Tung Commune before 1949 - 80% women illiterate
  50% men illiterate
- Hua Tung Commune 1974 - 25% men and women illiterate (no breakdown)

POSITIONS OF LEADERSHIP HELD BY WOMEN IN A SAMPLE OF INSTITUTIONS IN CHINA
1973

Institution	Position: Proportion of women on Revolutionary Committee		
	Number of women on Council	Total membership	Key position on Council held by woman
Ta Shih Brigade	1	11[6]	
Middle School, Peking	2	16	
May 7 Cadre School[7]	4	13	
Peking First Machine Tools Factory	4	12	Vice Chairman
Tsao Yang Street Committee[8]	12	18	Vice Chairman
Shanghai Department Store #1	4	25	
Production Team #1, Li-Nung Brigade, Hau Tung Commune			Vice Chairman
Peking Handicraft Factory			Chairman
Hangchow Brocade Mill	12% of managers plus office staff member		
Communist Youth League, a Peking Middle School			Vice Secretary

[6]A Revolutionary Committee is the ruling body of every institution in China today. Its leadership often, but not always, overlaps that of the party committee for the institution.

[7]The May 7 Cadre School is an institute for managers, teachers and bureaucrats at which they are educated in Marxist-Leninism and agriculture. Most cadres stay at the school for a 6-month period, including several weeks of living with a peasant family.

[8]The street revolutionary committee supervises nurseries, kindergartens and primary schools, clinics, workshops, and political study groups for an area with a population of 70,000.

. Case study of Mrs. Chen and Mrs. Huang (see pp. 23-24) or similar case studies in Salisbury, Chapter 10, pp. 143-155; Sidel, pp. 36-38; 47-48.

Summary

Analyze changed roles of women in China and list reasons for change.

. This may be done by:

- a debate on whether or not Chinese women are liberated.
- a repeat of the valuing exercise again, this time from Chinese point of view.
- create a visual essay comparing the contemporary roles of women in Chinese and American society.

Family Life - A Valuing Exercise

. The mother of a 2-month-old baby returns to work leaving her child in a day-care center. Under which circumstances would you approve of her doing this?

- Her family needs the money for basic necessities.
- Her family would like the money for extra travel expenses such as recreation and travel.
- Her work is important to her community and nation.
- She enjoys her job.
- She was bored at home and wanted to get out of the house.
- None of these.

In discussing the problem, the following questions could be raised.

. Can another person take care of her baby as well as she can?

. Do children who go to day-care centers or babysitters at such an early age develop more slowly than children who stay at home?

. Who assumes the greater responsibility in raising the child—the day-care center or the parents?

. What should a good day-care center teach young children?

Alternative or Additional Exercises

. List three topics you have seriously discussed with your parents recently.

. List three activities (sports, work, entertainment, etc.) you have done with your parents recently.

Background

. To gain perspective on the question of the "breakdown" of the Chinese family, several ideas about traditional family structure

and authority need to be introduced. This is a very current concern because of the attack on the ideas of Confucius in China today. Ideas to be included in a brief background exercise:

- The family was used by Confucius as a model for society and government.
- Families were primarily responsible for transmitting culture and served as an effective means of social control.
- Current attacks on Confucius link the traditional family system to economic oppression.
- Filial piety and respect for ancestors gave authority to age.
- Families were organized into extended families and clans.

Sources with brief summaries or case studies:

. "Family Web," *China, Selected Readings*, Hyman Kublin, pp. 83-88.

. "The Family: PaChin" in *Chinese Popular Fiction*. ASIP. Field. pp. 45-52.

. Han Suyin, *The Crippled Tree*. Bantam. 1965. pp. 74-76.

. Have students make a family tree for their own families. Compare this with a diagram which could be drawn from "Family Web," or a similar source.

Chinese Family Today

. Have students in small groups consider various questions below indicating what evidence would be needed to arrive at definitive answers. Then use the statistical material and readings and assess whether the evidence is sufficient to reach conclusions.

- Has the Communist government attempted to replace the authority of the family with that of the government?
- Are the children being taught to repudiate the values of the old family system?
- Has the employment of large numbers of mothers and the institutionalized care of their children stifled creativity and/or slowed development of the children?
- Have economic changes caused changes in the role of the extended family?

Statistics

. Aproximately 90 percent of the women in China are employed.[9] (Figure quoted for 1971.)

. 50 percent of the children in urban areas under 3 years old are cared for by grandparents.[10]

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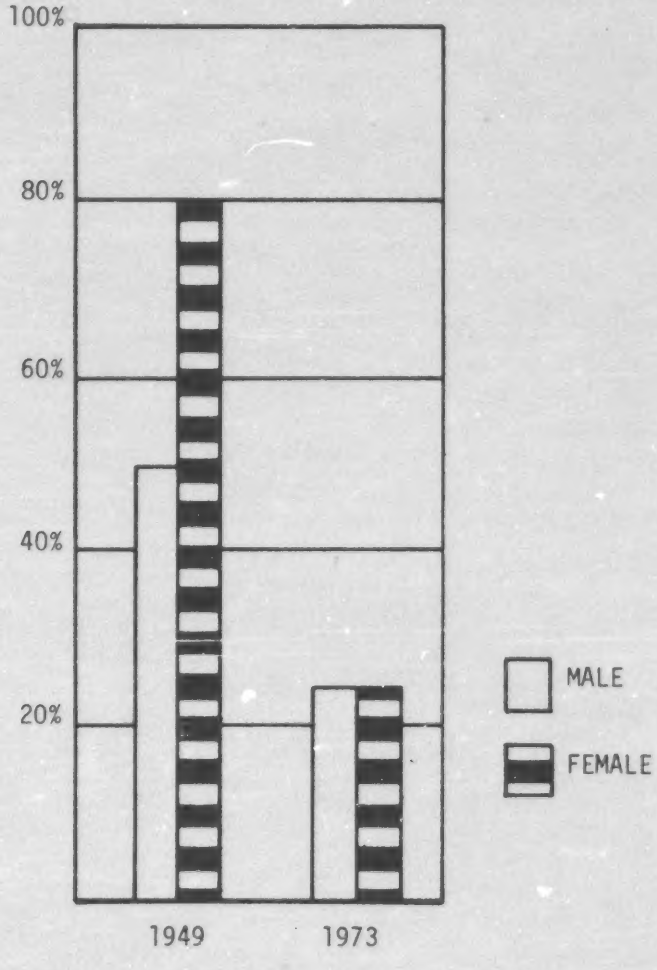
[9]Ruth Sidel, *Women and Child Care in China*, p. 23.

[10]Janice Perlman & Lois Goldfrank, "How China Schools Its Children." *Parade*. November 25, 1973. (This percentage would be higher in most rural areas.)

- Cost of delivering a baby at the Ta Shih Brigade - 2 yuan ($1 U.S.)
- Each woman receives 56 days of paid maternity leave.
- The day care center at Hangchow Brocade Mill costs 1.80 yuan/mo. ($.90 U.S.)
- The live-in nursery (6 days + food) at the Hangchow Brocade Mill costs 2.50 yuan/mo. ($1.25 U.S.)

PERCENT OF ILLITERACY IN HUA TUNG COMMUNE



Additional Statistics

- Hua Tung Commune - 1973 - Girls make up 42.7 percent of the student population.
- Hua Tung Commune - 1973 - Sports teams - 34 percent women

Statistics Related to Family Life in China

- Legal age for marriage—women 18 - men 20
- Recommended age for marriage—women 24-26 - men 26-29
- Birth rate in China before 1949[11] approximately 45/1000
- Birth rate on Hua Tung Commune 1973[12] - 24/1000
- Population growth rate on Hua Tung Commune
  - 1965 - 2.74%
  - 1972 - 2.52%
- 4,200 of 6,045 couples of child-bearing age on the Hua Tung Commune use contraceptives
- Women workers retire at 50 years old, women cadres at 55, and men at 50. All receive 70% of their former wage.

Sources for Teacher/Student Background

- Ruth Sidel, *Women and Child Care in China*, Chapters 5-9. There is a good brief analysis of change in the family on pp. 104-105. Her idea of concentric overlapping circles would make a good transparency.
- Janice Perlman and Lois Goldfrank, "How China Schools Its Children," *Parade*, November 25, 1973.
- The *Social Education* China issue, January 1973, pp. 38-41 - "A Slip of a Girl," and pp. 50-51 - "Women in the P.R.C."
- The marriage law of 1950 can be found in Seybolt, P.J., *Through Chinese Eyes*, Vol. I., pp. 86-87.
- Young, Marilyn B., *Women in China*. Center for Chinese Studies, University of Michigan. 1973.

Summary and Application

- Have the class write their versions (in groups) of a Chinese:

All In The Family	One Comrade's Family	Cinderella
TV	Radio	Story or comic book style

- Have the class interview selected members of one Chinese family (grandmother, grandfather, son, daughter-in-law and children) using Simon's public interview technique (where subject can pass a question, etc.) They could even be the members of the Chiang family if they needed more structure.

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[11]Sidel, p. 57.

[12]More birth rate data and a detailed discussion of population in Salisbury, *Peking and Beyond*, pp. 190-191.

Chen Jih-chen*
Cadre at Hangchow Brocade Mill

"Members of my family have been workers in the Hangchow silk industry for several generations. My parents both worked in a silk factory, my father making pattern cards and my mother working at a loom. Life was hard for our family before Liberation. We had difficulty getting enough money to buy food, which made it necessary for me to quit school and go to work at the age of 13. I have never had more than 4 years of formal education, though the adult education classes begun after the Liberation have increased my cultural knowledge.

"I began working in this factory in 1950 at the age of 15. Thanks to the Communist Party and the care and concern of Chairman Mao for women, I was able to grow up politically. In 1954 I was recommended by my fellow workers to work in the office.

"Today I have a happy family and am leading a life I never dreamed of before Liberation. My husband is a technician on the railroad. We have two children, a son and a daughter. Our daughter is 15 and a student in junior middle school. Our son is 13 and in the fifth grade of primary school.

"My promotion to office work is a good example of Chairman Mao's advice to 'keep workers involved in developing production.'"

Mrs. Huang*
China Travel Service Guide

"My father and brother were Communist Party members before 1949 and fought to liberate South China from the Japanese and later from the government of Chiang Kai-shek. After the Liberation, my father was given an office job in Canton. I graduated from middle school and university, where I studied English.

"After graduation, I got a job as a guide with the Overseas Chinese Travel Service. One of the other guides was the young man who later became my husband. We were good friends for three years before we decided to get married. Since the passage of the new marriage law, we are given the right to choose whom we want to marry and do not have to aree to arranged marriages. Before we told our parents of our decision, we went to the leading cadres in our office to receive their approval of the marriage.[1] The cadres were in a good position to judge whether or not we should get married because they knew us both so well through our work and study together. After they gave their approval, we went to tell our parents, who approved because they knew that the office cadres had our best interests at heart. Six months after our engagement, we were married at the registrar's office. The only papers we needed were letters of introduction from our office.[2] The ceremony itself was very brief and consisted mainly of signing the marriage papers.

"We live in Canton in a new apartment provided by the travel service. Our neighbors in the apartment building also work for the travel service. The apartment has no refrigerator but we really have no need for one, since we both eat most of our meals at the office.

"Because our jobs mean that my husband and I must be away from Canton part of the time, our four-year-old son stays in a live-in kindergarten. He comes home on Saturday afternoon for the weekend. This arrangement makes it possible for me to continue my work with confidence that my son is receiving good care and training. The kindergarten serves about 300 children from the ages of 2 1/2 to 7 years. Most of them are children of people who work for the government. I pay 17 yuan per month ($8.50 U.S.) for my son, which includes his food.[3] The children are organized into groups of 20 with four teachers and one nurse. The teachers rotate so that two of them are on duty at one time. The children sleep in one room with the beds lined up on one side and a chest for each child's belongings opposite his bed.

*From interviews conducted by American School Teachers, July, 1973.

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[1] There was disagreement on this point among our guides. The leading guide contradicted Mrs. Huang and said that the approval of the leading cadres in the office was not necessary for marriage. However, as we later discovered you need letters of introduction from your office which would discourage a couple from getting married in spite of their disapproval.

[2] A blood test is not required in China since syphillis has been virtually wiped out.

[3] The cost of care for cadres's children is higher than for those of factory workers. The Hangchow Brocade Mill live-in nursery charged only 2.50 yuan per month.

"In this situation, the responsibility for behavior training is shared by the home and the school. I appreciate the kindness and personal concern that the teachers show towards my son, though I miss being able to spend more time with him. When he does visit us on weekends, we try to do something special like visit the zoo or a park. Because we are very conscious of China's population problem, we only want to have one child. Our son is a very important part of our lives, and we want to make sure he receives proper training.

"There are a few things that I am curious about in your country. We see foreign movies here from Korea, Vietnam, and Albania, but older people have told me of the Hollywood movies with their glamorous stars. I remember the name "Esther Williams." Does she still make movies? What are American movies about today? You asked me about our marriage system. What about yours? I hear that in America there are many divorces. Why is that so? Your President Kennedy was shot. Did that mean the people didn't like him? What is a 'trial by jury?' So many things about your country puzzle me. I want to learn more and look forward to meeting more American visitors."

Contrasting statements can be found in writings of those who left the People's Republic of China. Some students may wish to read one of these adventure-laden accounts.

- In *Through Chinese Eyes*, Vol. II, pp. 49-53, is an excerpt from Robert Loh's *Escape from Red China*, New York, Coward-McCann, 1962. However, the first chapter of Loh's book, which describes a situation in which the author said that he suddenly realized that the Communists were controlling his behavior and subsequent passages in the book are much more revealing.

- Tung, S.T. *Secret Diary from Red China*. Indianapolis. Bobbs-Merrill. 1961. Purportedly the diary of a Chinese school teacher who refused to sign a propagandized account of a tour on which he and other teachers were taken.

- See also the numerous, annotated firsthand impressions in Posner and deKeijzer, *China: A Resource and Curriculum Guide*, Chicago. University of Chicago Press. 1972. pp. 171-176.

TEACHER BACKGROUND

The Influence of the Cultural Revolution on Education

During the Cultural Revolution new principles were set forth which were intended to rid the educational system of "elitism" and "revisionism." Mao concluded that before the Cultural Revolution teachers encouraged students to be "bookworms" and to be overly concerned about marks. A disproportionate number of students in higher education came from cadre families rather than worker or peasant families.

When the schools and universities reopened after the Cultural Revolution, the directive was to make "education serve the proletariat politically and be combined with productive labor."[13] After graduation, students should "work whole-heartedly for the interests of the people rather than for their own selfish interests to gain fame or to become experts."[13] The authorities attempted to accomplish these goals through reforms in (a) length of schooling, (b) number of courses, (c) content and methods, (d) testing, and (e) leadership.

The required number of years of primary school education was reduced from 6 to 5 years, middle school (junior plus senior) was reduced from 6 to 5 years and most university courses were reduced from 4 or 5 years to 3 years. In middle schools students had taken up to 10 courses per year; this was reduced to 7 or 8 courses. Large amounts of factual material previously included in courses and memorized by the students were simplified (In several discussions the participants had with teachers in the middle school and university levels, they felt that this "simplification" had emphasized a simplistic pattern of interpretation. It seemed to omit details which might lead to differing opinions. They were told that the students "might become confused" and that "we think it is essential to teach them the correct viewpoint.") and the students encouraged to study on their own. For example, in universities students are now given "lecture sheets" which they would read on their own, then come in and ask the teacher questions rather than listening to a lecture.* Self-study skills, problem solving, and practical application of theory are stressed. Open-book exams have become common. Students are expected to help each other, since ability grouping "smacks of elitism". Grades are based on the student's all-round development, including political consciousness and understanding of physical labor. Although relatively few teachers left the schools and universities as a result of the Cultural Revolution, the leadership was taken over by "Revolutionary Committees" made up of teachers, students, and staff. In one typical middle school Revolutionary Committee were 9 staff members (administration), 4 teachers, 2 students, and 1 workers' propaganda team member. Ten of the 16 members of the Revolutionary Committee were members of the Communist Party.

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[13]Quotations from statements made at briefings at various schools and universities.

(*One China specialist commented that according to his observation, this method of teaching is not very widespread, but is, rather, an ideal.)

The physical plants of schools and universities have also changed since the Cultural Revolution. Middle schools built small factories and/or experimental farms where the students spend at least 2 months a year acquiring practical knowledge and an understanding of the proletarian points of view. Universities built small factories in connection with their science departments. Some factories, reversing the traditional relationship, built schools and technical colleges for their workers. The integration of educational institutions into the society at large was further promoted by sending students out to work in factories and communes and by using workers and peasants as guest lecturers in the schools.

Educational authorities feel that although they are still at an experimental stage, these refo[illegible] have begun to make education more effectively "serve the people."

A number of the reading collections have useful selections about education, past and present:

Hunter and Hunter, *We the Chinese*, pp. 157-179.
McKeown, R.J., *Asia*, pp. 87-92. Reading and pictures contrast past and present.
Seybolt, P.J. *Through Chinese Eyes.*
Vol. I, pp. 94-108 (education in China today)
Vol. II, pp. 15-32 (the Confucian heritage)
Eisen, Sydney, & Filler, Maurice. *The Human Adventure*, Vol. II. New York. Harcourt. 1964. pp. 71-76.

Theory and Practice

"UNTIL AN INTELLECTUAL'S BOOK KNOWLEDGE IS INTEGRATED WITH PRACTICE IT IS NOT COMPLETE, AND IT MAY BE VERY INCOMPLETE INDEED." (Mao)

One of the goals in Chinese education is to link theory and practice as stated in the directive of 1957 -- Education must serve prolitarian politics and be combined with productive labor. Although there are shortcomings in some areas, the Chinese are striving toward that goal on all levels of education. The task of education, according to Chairman Mao, is to change the student's mind, and to train him to analyze and understand problems, not to seek marks. (The teachers and students recite a poem depicting the old method of education, one which they are trying to destroy: "Marks are the lifeline of the student, while exams are the treasures of the teacher.")

It is also similar to a traditional American practice in which students earn money through summer jobs. However, in the traditional Chinese educational system, those who were receiving education did not labor: they were served.

To implement the idea of linking theory and practice the students are involved in physical labor for part of the school year in order to combine the theory learned in class with the practice in the field where they learn from the peasants and workers. This idea is similar to a current educational goal in parts of the U.S: "Learn by doing." The Chinese believe that physical work helps to deepen the understanding of theory. Examples of linking theory and practice that we witnessed were:

1) Lectures given in class on the cultivation of new strains of vegetables. The students then took this theoretical knowledge to the fields and engaged in cultivating hybrids with the teacher's guidance. Sometimes a student comes up with a new strain which in turn may be introduced on a commune.

2) Lectures in a physics class on electricity and wiring. The students then grouped together to wire and test a light bulb.
3) Laboratories were set up in certain middle schools as minifactories where students worked at making transistors, electric fans, and miniature electric motors to put into practice the theory learned in class. The products made in these student factories are subject to quality control and are given to the state for distribution.
4) After studying human anatomy students practiced acupuncture and first aid under a teacher and supervisor.

Linking theory and practice in the social sciences is more difficult than in the physical and natural sciences. When we asked for examples, they mentioned lectures given in class followed by field trips to visit museums, factories or communes. The students would interview peasants in the classroom and in the peasant's home to acquire first-hand information about conditions before liberation.

Linking theory and practice has been further encouraged by the introduction of Worker's Propaganda Teams into many middle schools. One such team was composed of 5 former factory workers, one of whom was the deputy head of the Revolutionary Committee. One job of this team is to familiarize the student with the political viewpoint of the working class. Examples of their work would be giving lectures or bringing in the old workers to tell of their sufferings before liberation. Another is to assist in maintaining discipline, and to monitor the ideological purity of the teacher.

Linking theory and practice is further carried out by the universities. They are changing the Pre-Cultural Revolution image of the university as an ivory tower divorced from society to a laboratory for the development of practical knowledge. (The old teaching methods and content were too complicated, redundant and divorced from practice. They are getting away from what they term a "forced feeding method" and are emphasizing independent study.) To do this, teachers first had to give up the "arrogant idea" that they were wiser than the students. They could actually learn from the students who were coming to them with practical knowledge in search of theory. Students were selected for the university from among the workers, peasants and military with practical experience rather than on the basis of exams given when graduating from middle school. Students are selected for university by their units with a view toward returning to benefiting the unit. The idea developed that universities are not to be "consumption units" but should help to produce wealth for the use of society.

At one university there were 7 science departments with 10 factories (workshops) and they had contacts with 65 outside factories; and liberal arts also combined study with outside practice. There were 50 practice teams to carry out educational revolution in society. They were sent to factories, stores, docks, army barracks where they had classes and made investigations.

Universities are now taking the road of the Shanghai Machine Tools Plant in training technicians from among the workers. The belief is that "students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study."

Theory and practice is an important theme which underlies all aspects of Chinese society. It is a concept that we must try to understand if we are to understand contemporary Chinese society.

Self-Reliance as a Principle in Education

One of the major ideas of the Cultural Revolution is the development of self-study skills. This emphasis ties in with the value placed on self-reliance at all levels of Chinese society today (factory, commune, nation, etc.). The individual student is expected to develop ideologically, intellectually and physically.

"Blind worship of teachers and blind belief in textbooks" has been discouraged. In the past, teachers "viewed exams as surprise attacks on the enemy" (students), and the "students worked only for exams."

Since the Cultural Revolution, intellectual development of the individual is promoted by "encouraging him to raise questions and seek solutions by himself." (See the section on "Theory and Practice"). (When we asked if students often reached different conclusions in problem-solving exercises in the social sciences, we were told that this did happen sometimes. At this point the teacher would make an effort to "unite" the class and establish the "correct" conclusion.)

Physical development is encouraged through a nationwide program of group calisthenics and through participation in gymnastics, team sports (volleyball, basketball) and physical work in the fields and factories. Some middle schools offer courses in health which include such topics as personal hygeine, sanitation, first aid, and birth control.

Ideological development of the individual has been influenced by the heavy political content of the curriculum. Some of the personal qualities valued in the new ideology are the following: honesty, unselfishness and dedication to the cause of socialist production.

Stories about Lei Feng, a model citizen, have been used in schools throughout China for ideological education. His name was mentioned as one of the most admired men by several students we interviewed. Lei Feng was a poor orphan who became a People's Liberation Army soldier. He died in an accident in 1962 at the age of 22 and was idealized as a model of self-sacrifice and dedication to the new society. His diary and stories of his unselfish deeds were published after his death. He did such things as contributing his savings to a People's Commune, helping a lagging construction team he happened to pass on the street, and buying a train ticket for a woman who had lost hers and had no money. These are typical statements by Lei Feng that illustrates his values.

"Many-storied buildings are constructed by laying one brick on top of another. And we should be glad to be some of those bricks." (p. 214, *We The Chinese*, also Lei Feng's Diary - CB&P).

"A true revolutionary to mind must be selfless. Everything he does must be of benefit to the people. There is no end to his responsibility." (p. 220, *We The Chinese*, also Lei Feng's Diary - CB&P).

Questions could be raised about the apparent contradictions between the Chinese claim to develop individual self-reliance and their emphasis on "correct solutions," "correct behavior" and group activities. A teacher could pursue this topic with a class as an exercise in inquiry. Some suitable materials to use for such an exercise would be *Lei Feng's Diary*, portions of the student interviews, and accounts of group criticism sessions (such as the one in *Life in Communist China*, Asian Studies Inquiry series, pp. 46-47).

Our impression of the current Chinese definition of a self-reliant individual was one who is dependable and technologically innovative, but not one who is ideologically innovative.

OBJECTIVES

After reviewing reports of Chinese students concerning their educational experience, the students will be able to:

- Compare educational activities and attitudes toward those activities in the two countries.
- Identify differences between the opinions expressed by students in the People's Republic of China and by American students, and analyze these differences in terms of differences in tradition or in the present day political and social climate in each country.
- Identify "the message" and how it is conveyed through education in the People's Republic of China and in the United States.

STRATEGIES

Have students complete the accompanying "Questionnaire for American Students." The premise of this part of the activity is that the answers to these questions would be of interest to a visitor from China. These questions are similar to those asked by the American teachers of the Chinese students in the "Interviews with Students." Discussing the "Questionnaire for American Students" serves as a lead into a consideration of the interviews with Chinese students.

"Questionnaire for American Students"

1. What do you like most about school?
2. What do you enjoy most at home or outside school?
3. What famous people do you admire most?
4. Where would you like to travel inside the United States?
5. Where would you like to travel outside of the United States? Why?
6. What famous Chinese do you know by name?
7. If you had your choice of attending the Metropolitan Opera, a concert, a ballet, or a sports exhibition, which would you most like to do?
8. What occupation would you prefer? What would you like to do when you finish school?
9. What would you tell to visiting Chinese teachers about America for them to convey to their students?

The "Questionnaire for American Students" may be completed by individuals, pairs, or groups of students. The entire class can then compare and discuss the answers.

As an alternative approach for using the "Questionnaire" the teacher could engage several students in a role-playing situation. One student could play the part of a visiting Chinese teacher and ask the questions of a panel of several classmates who would represent their own points of view in answering the questions.

Another means by which the teacher may involve students in a consideration of the "Questionnaire" is a "fishbowl" or "group-on-group" technique.[14] Individuals could answer the questions, pairs of students could compare answers, and small groups could further discuss the responses. Representatives of the groups might then explore what the various responses could tell a Chinese visitor about American young people and American culture.

After completing the "Questionnaire" (but before reading or hearing the "Interviews with Chinese Students") students can speculate about possible answers Chinese young people might be expected to give to similar questions. Questions from the "Interview" can be divided among several discussion groups for this consideration. The speculation emerging from each group's discussion can be shared with the rest of the class and further discussed. Then the class can move on to hearing or reading the actual "Interview."

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[14] *Teaching About Basic Legal Concepts in the Senior High School*, Module I - The System: Who Needs It? The State Education Department, Bureau of Secondary Curriculum Development. Albany. 1974. See pp. 3-7 for a detailed explanation and example of how to use a "fishbowl" or "group-on-group" technique.

The interview of Chinese students can be handled as a dramatic reading. Assign several students to study the interview in advance and have them use the account as a script. The rest of the class can listen to the reading. A tape recording could be made of the reading for use with other classes or to enable students to listen to parts of the interview a second time.

After students have completed activities related to the "Questionnaire" and are familiar with the contents of the "Interview," a follow-up discussion (class as a whole, small groups, or "fishbowl") will assist in further developing a few significant ideas. Discussion might center on the following questions:

- To what extent did the Chinese students respond as anticipated?
- What similarities and differences are apparent between the responses of the Chinese and American students? What might account for the similarities and differences?
- What further speculation can be made about Chinese culture based on the responses in the "Interview?"
- How representative do you think the interviewed Chinese students are of the young people of China? If a teacher from the People's Republic of China visited your school and asked to speak with several students, how representative of American young people would the selected students be? How helpful to the Chinese visitor would such an encounter be in helping the visitor's understanding of American culture? Explain the reasoning behind your answers.

Additional, more specific discussion questions include the following:

- How do the attitudes of Chinese and American students toward school compare? Why?
- How do outside activities compare? Do the Chinese or American students seem more involved? What might account for the differences?
- What does a comparison of the lists of famous people tell about the orientation and values of the two groups of students? How would you account for any differences in the type of famous person selected?
- How do the attitudes toward leaders compare? Why?
- What are some possible reasons to account for the selection of places by Chinese students for desired visits inside and outside of China? What does the selection tell about Chinese culture, for example, education?
- Do the Chinese or American responses indicate broader cultural interests (at least in spectator activities)? How would you account for any apparent differences?
- In what ways are the occupational choices of the Chinese students similar to or different from those of American students? Why?
- Do the Chinese young people interviewed seem to be more idealistic than most American young people? Explain your reasons.

CHART ON EDUCATIONAL PRACTICES IN CHINA AND THE UNITED STATES[1]

UNITED STATES	CHINA
1. Did you attend nursery school?	
2. Did you go to kindergarten?	Unless grandparents are at home to care for them, most children in China attend a combined nursery school and kindergarten from the age of 56 days to 7 years. Some of the children live at the school and return home on weekends, while others go home every evening. The monthly cost per child for the live-in type of school averages 2.50 yuan ($1.25); for the day care type it is 1.80 yuan ($.90).
3. At what age did you enter kindergarten?	A Chinese child enters primary school at age 7.
4. When you graduate from high school, what will be the total number of years you have spent in school?	When a Chinese student graduates from senior middle school (h.s.) he will have completed 10 years of schooling. Five years are spent in primary school (elem.), 3 years in junior middle school (j.h.s.); and 2 in senior middle school. In most parts of China, students are required to complete junior middle school.
5. What subjects are required for all students in your junior and senior high school?	Chinese middle schools usually offer the following courses: Chinese, foreign language (usually English or Russian), math, physics, chemistry, politics, geography, history, fundamental science of agriculture, health science, music, physical education, and drawing. During 2 months of the 10 month school term, students are sent in rotation to mini-factories or farms at the school or to nearby communes or factories. Examples of products produced by the students are transistor parts, electric fans, small wooden chairs, plumbing tubing, and repair of school desks and chairs. Each grade studies only 7-8 of the above courses. Some of these courses extend over more than one year. For example, in the social sciences, a student takes 4 years of history, 2 years of politics and 1 year of geography. The history courses are ancient Chinese history, Modern Chinese history (1840-1919), and contemporary Chinese history (1919 to present) and world history.[2]
6. List some of the electives and extra-curricular activities that are offered in your school.	Electives are in the form of extra-curricular activities and meet after regular school hours. Some activities include: designing and building rockets, airplane and boat models, radio club, building and repairing radios, literary club, math club, medical group (first aid and accupuncture), sewing club, barber shop, shoe repair, drawing and painting, woodblock prints, singing, dancing, orchestra, sports activities (basketball, volleyball, ping pong, gymnastics).

[1]Note, that these statements are from interviews with urban teachers and educators, and do not reflect the rural situations.

[2]However, for certain periods of Chinese history, no accentable text exists, since the official interpretation of how to treat that epoch has not yet been provided.

In addition to these, many of the Chinese middle school students join the Red Guards of the Communist Youth League. The Red Guards is a mass organization and most who apply are accepted. CYL is an elite organization.[3]

7. Approximately how many students are in each of your classes?

Class size averages 50-55 students in ones we visited.

8. How do you get a grade on your report card?

Students are graded on their all-around development, which includes not only test scores but also their ability to study independently and their "political consciousness." Since the goal is developing study skills rather than the memorization of facts, few tests are given and many of these are open book tests. There is an end term exam which the overwhelming majority pass. Approximately one percent fail and repeat the year.[4]

9. How many vacations do you get every year? How long are these vacations? What do you do on your vacations?

Students get a 2 month vacation; 5 weeks during the winter and 3 weeks during the summer. During their vacation a student in the city usually attends extra-curricular activities at the school similar to those listed above.

There are public sports facilities in these cities, such as gymnasiums, swimming pools, etc.

Some cities have established children's palaces where students from 7-16 can receive special classes during during the vacation. These classes give more advanced instruction in the kind of extra-curricular activities already offered at the schools such as dancing, model building, gymnastics.

On the communes, middle school students are expected to put in 8 hours of work in the fields during their vacation.

Students in the city and country are all expected to put in 2 hours of study each day during their vacation.

10. What do you expect to do after you graduate from high school?
11. What does your school offer in college or career placement?

After a student graduates from senior middle school, school authorities assign him to go to a factory, a commune or the PLA (army). Student's wishes and aptitudes are taken into account but the decision is made by the school according to the needs of the state. Several people indicated that the most popular assignment among students is the PLA. Students cannot directly go to the university after graduation. They must spend 2 years working.

After 2 years of work, if a student wants to attend a university, he must apply through his commune, factory, or PLA unit, since the purpose of further education would be to train him for the benefit of the unit.

[3]But, those who apply usually have inquired informally as to whether they'd be accepted.

[4]Copies of report cards secured by one China specialist show that students do get percentage grades in certain hard core subjects, based on exams.

12. If you go to college, how many years will you study?

Students study at the university for 3 years. If a student has worked for 5 years before attending the university he continues to draw his exact wage. Others receive 19.50 ($10) a month. Tuition, room and board are free as are books.

13. What things will you consider in choosing a job?

Wages same regardless of job. Manual labor not derogatory. Serve the people, socialist reconstruction.

INTERVIEW WITH CHINESE STUDENTS

The following account is actually a composite of two separate interviews, one conducted at Hsueh Chiin[1] Middle School, Hangchow, the second on Hua-tung commune near Kwangchow. The same questions were asked by the interviewers on each occasion. The interviewers were all American teachers traveling in the People's Republic during July, 1973.

Name	Age	Grade Level	Identified As...
Wang Wen Wen*	17	1st year senior middle school	1st Girl
Chi Chih Hung*	17	1st year senior middle school	2d Girl
Chu Hsiro Ping*	17	2d year senior middle school	3d Girl
Wang Chi-ming*	17	1st year senior middle school	1st Boy
Chang Chi-pin**	16	2d year senior middle school	2d Boy
Chang Chi-ying**	15	2d year senior middle school	3d Boy
Chen Chin-lan**	18	University	4th Girl

*Interviewed at Hsueh Chun Middle School, Hangchow
**Interviewed at Huatung commune near Kwangchow

What do you like most about school?

1st Girl: "I like Chinese, English—my foreign language—and scientific experiments in agriculture. I also enjoy volley ball and basketball."

2d Girl: "I like chemistry, English, and volley ball."

3d Girl: "Politics and ancient Chinese history are my favorite subjects. I also like singing."

1st Boy: "I enjoy chemistry, physics, my foreign language which is English, basketball, volley ball, and ping pong."

2d Boy: "Chemistry and physics."

3d Boy: "Basketball! (Long pause.) And physics."

4th Girl: "English."

What do you enjoy doing most at home or outside of school?

1st Girl: "I enjoy reading novels. One of my favorites is Lu Hsun's *Diary of a Madman* which in a profound way shows

[1]"Hsueh Chiin," also the name of the street on which the school is located, means "Learn from the PLA" (People's Liberation Army).

what old system was like and exposes it in a humorous way."

2d Girl: "When I was younger I liked skipping rope and climbing in the mountains. Now I'm growing up and I prefer reading."

3d Girl: "I've enjoyed drawing since I was five years old."

1st Boy: "I like to read the Chinese classics like *Water Margin* and *Three Kingdoms*. They provide glimpses into the old society and show how the slaves rose against their feudal rulers. I also like to read science pamphlets, play ping pong, and take part in track and field events."

2d Boy: "Gymnastics."

3d Boy: "I like gymnastics too."

4th Girl: "I think basketball is a lot of fun. I belong to my English Department's basketball team and we play other girls' teams."

What famous people do you admire most?

1st Girl:
2d Girl:
3d Girl:
1st Boy: "Marx! Lenin! Lei Fung! Mao! Maxim Gorky! Lu Hsiin! Dr. Norman Bethune! A Soviet steel factory hero! George Washington—because he led his people to independence."

2d Boy: "Kim Il Sung and Hoxha."

3d Boy: "Norman Bethune and Hoxha."

4th Girl: "Lenin, Stalin, Hoxha, Norman Bethune, Lei Fung."

Where would you like to travel inside China?

1st Girl: "I'd like to go to Inner Mongolia. I learned about it from some novels. Life there is rather hard, but I think it would be interesting and fun. I must admit I would like to go there partly out of curiosity."

2d Girl: "Peking! I've even dreamed of going there. I want to go there because it is the heart of the country and the place where Chairman Mao lives and works."

3d Girl: "I've been longing to go to Sinkiang in northwest China since I was a small child because it was a far-away province and mysterious. The people there are good dancers too."

1st Boy: "Peking. As a matter of fact I am going alone by train to Peking tomorrow to visit relatives. I want to see the historical relics and sites. The visit there should be a great help in studying classical history."

2d Boy: "Shaoshan, Chairman Mao's birthplace."

3d Boy: "Yenan—to see the mountains."

4th Girl: "I'd like to see Peking because its the capital and because Chairman Mao lives there."

Where would you like to travel outside of China? Why?

1st Girl: "I'd like to travel to Albania. Socialist construction and revolution are going with a swing there. I might learn a lot."

2d Girl: "Vietnam and Korea. If possible, I'd like to go to the United States to help extend friendship and see how the youth are getting along there."

3d Girl: "Africa. Tanzania. That used to be a backward country but now is engaged in construction. Chinese are helping there."

1st Boy: "I'd like to go to Albania, Korea, and Vietnam to have a glimpse of construction there. I would also like to visit the United States to promote friendship and learn from the people whatever is worth learning. By learning from people in other countries we can speed our own socialist construction."

2d Boy: "I would like to go to Canada and visit the hometown of Norman Bethune."

3d Boy: "I want to go to Albania to learn about life there."

4th Girl: "I'd like to go to Albania. The Albanians are our best friends and their country is a socialist one."

What famous Americans do you know in addition to Washington?

1st Girl: "Lincoln."

2d Girl: "Kissinger and Rogers."

3d Girl: "(Mark) Twain, Lincoln, Kennedy, Eisenhower."

1st Boy: "Franklin, Kissinger."

2d Boy: "Nixon, Kissinger."

3d Boy: "Nixon and Kissinger. We had heard of Nixon before the trip but not Kissinger."

4th Girl: "Nixon, Kissinger, General Haig, Rogers, Kennedy, Franklin. Also the author of *Bus Station*. That's the story of two black soldiers, Charles and Joseph, in the United States. One's mother was ill and they asked for a leave. They bought tickets at the bus station and waited there for five days. They couldn't get on the bus because the whites got on first. The mother died and the men did not get to see her."

If you had your choice of attending the Peking opera, a concert, a ballet, or a sports exhibition, which would you most like to do?

1st Girl: "A concert."

2d Girl: "A sports exhibition or the Peking opera—I can't make up my mind."

3d Girl: "A ballet."

1st Boy: "A concert."

2d Boy: "The Peking opera."

3d Boy: "These things wouldn't come to the commune. I would enjoy a song and dance troup."

4th Girl: "I'd like to see the "Red Lantern" performed by the Peking opera."

What occupation would you prefer? What would you like to do when you finish school?

1st Girl: "I would like to be a teacher and work in Inner Mongolia. I saw a Vietnamese film about a girl teacher in a mountain village which made me think. Inner Mongolia is comparatively more backward (than most of China). Now I am studying in middle school and have attained some cultural knowledge. I would like to contribute my knowledge to the betterment of the cultural level of the people of Inner Mongolia."

2d Girl: "I would like to be a commune member, a peasant of the new times. Although I was born and grew up in the city and I am not used to physical labor, I think I could help out a lot in doing ordinary manual labor. Agriculture is the basis of the national economy and will not develop unless people do their bit to boost agricultural production. Chairman Mao says that the vast lands of the countryside are a good place for people to develop their talents fully. Now I'm in middle school, but later I want to do my part."

3d Girl: "I want to be a journalist. I would like to tour parts of the country, interview different people, see how agriculture, education, and other things are flourishing, and report all this to the people. This would be a meaningful job to me."

1st Boy: "My cultural knowledge is still poor and not enough to enable me to be a worthy success for the country. So I intend to study hard and in the future go where the difficulties are biggest like northeast China where there is a great expanse of uncultivated land and many mineral resources. I would like to work as an engineer or technician to tap the mineral potential (of the area) and to serve in the socialist construction."

2d Boy: "I want to be a truck driver (pause) ...to serve industry and agriculture."

3d Boy: "A tractor driver to serve agriculture."

4th Girl: "I expect to return home to teach English."

What would you like to tell us to convey to our students about China?

1st Three Girls: "We don't know how to answer because we don't know much about the U.S. youth."

1st Boy: "Since Nixon's visit the gate has been open to interchange between the American and Chinese peoples. We Chinese want to be friendly with the United States. Please convey our feelings of friendship. There were no contacts for some years but now visits are possible. Visits will help to extend the friendship between the people of our two countries."

2d Boy: "In China before Liberation only boys had the opportunity to study. Now both boys and girls can go to school. Also, please convey our friendship to the American people."

3d Boy: "In China students learn to combine theory and practice. For example, in physics class I went to a factory and drove a tractor."

4th Girl: "It is important to realize that in China students must always go among the workers, peasants, and soldiers to learn from them how to work and how to farm. From them we learn the spirit of serving the people heart and soul."

POEMS FOR "LITTLE RED SOLDIERS"

OBJECTIVES

. Using representative Chinese poems for young children and the accompanying illustrations, the student can:
  - identify feelings which the Chinese hope to instill in the child who recites them.
  - describe elements of the Chinese ideology that underlie these teachings.
  - compare the message in the poem with the illustration, and give some reasons for discrepancies which he/she discovers.

. After reviewing Chinese and American teaching materials for young children the student can compare the intended effect of the materials, and the sponsoring agency which is interested in achieving this effect.

For any revolution to be successful or for any culture to survive, the values and objectives of the way of life must be internalized by the young people of that culture. The following poems appeared in illustrated children's books from the People's Republic of China. Not only do the poems indicate some of the goals of the revolution, they constitute a means toward realizing those goals. Learning and reciting such poems are a device for instilling revolutionary values. Feelings of nationalism, feelings that the state comes first, even before the family, are cultivated in Chinese children from the time they are old enough to talk. Songs, poems, games, dances all have a definite purpose and are not just idle talk or play. That purpose is the improvement of China and its society.

Popular heroes and phrases first appear through song and dance, and are later reinforced through textbooks in the various school subjects:

. Follow and praise Chairman Mao, our sun, and our deliverer
. Be self-reliant and struggle hard
. Serve the people
. Walk on two legs
. Learn from Lei Feng
. Study Dr. Norman Bethune
. Study diligently and keep physically fit
. Criticize imperialism and revisionism

The idea that "the state comes first" is illustrated by the "Story of the Penny," which is often acted out in a musical skit and song. Two little children are walking on the street and one finds a penny in the street. Picking it up, the children set out to find out whose penny it is. They skip and sing and ask various "aunties" and "uncles" if the penny belongs to them. No one claims it. What do the children do? Should they keep the Penny? The thought that "finder's keepers loser's weeper's" never enters their mind. They dance right over to the first "Uncle PLA man" and give him the penny, so that he can give it to Chairman Mao for the "state" which in turn is for everyone. They have put the state first and have served the people.

Terms and Slogans

Little Red Soldiers - In China today, this group of boys and girls functions about the same way as our Boy Scouts and Girl Scouts. It is not an elitist organization. The children take part in varied activities while they are being trained in the correct political consciousness, as is evidenced in the poems.

Serve the People is one of the slogans most prevalent in today's China. In learning the *serve the people* Lei Feng, a model PLA man, who died at the age of 22 is the one to emulate. *Learn from Lei Feng* is another slogan in widespread use. There are some good excerpts about Lei Feng in *We the Chinese*, Deidre and Neale Hunter, (Praeger), 1973.

Da Dz Bau "Big Character Posters" (example seen in the illustration on page 42). These have long been used in China as a means of publicly airing opinions and starting debates. These posters can be attacked by writing another *Da Dz Bau*, and in turn, those can be counterattacked, and so on.

Suggested Teaching Strategy

Have individuals, groups, or the entire class attempt to determine at least partially what each poem is about by analyzing the picture accompanying the Chinese text. There are two preliminary questions for each picture:

- What do you see in the picture?
- Judging from the picture, what do you think the poem is about?

As a second step have students read the translation of one or more poems and consider the meaning of each poem. After each student has dealt with several poems, discussion might focus on these questions:

- What does the "sun" stand for? Why?
- Why do you think the word "red" is used so often?
- What similarities are there in the poems?
- What ideals do they teach? Why? Do we learn the same ideals here?
- Who determines what goes into children's books and textbooks in the U.S?
- How might you account for the last line of poem 5, which was written in 1973?
- How would you compare your life with that of a "Little Red Soldier?"
- What kinds of poems, games, dances did you learn as a child, either in school, at home or in camp? Did they have a purpose? What? How do these purposes compare with the teachings in the poems above? In what way can the Chinese government use children's poems and games to instruct its citizens? Does our government do this in the same way. Does our culture accomplish this in a different way?
- Do you feel that the Chinese think their youth are important? Compare this with the attitude toward youth in our country.

CHINESE AND AMERICAN TEXTBOOKS

Most urban Chinese junior and senior middle school students study a foreign language. (A Chinese middle school is roughly the equivalent of an American high school.) A few years ago the study of Russian was widespread. Currently study of English appears to be increasing in Chinese middle schools and many students indicate that English is a favorite among their studies.

Although secondary school textbooks are not standardized in the People's Republic and much experimentation goes on with text materials, certain characteristics appear to be common to English language textbooks used in Chinese schools.

OBJECTIVES

- Given excerpts from Chinese textbooks, the students can identify the feelings and beliefs concerning United States which the publisher of each book wished to convey to the reader.
- Given excerpts from American textbooks, the student can identify the feelings and beliefs concerning China, which the publisher wished to convey to the reader.
- The student will be able to compare the uses of American and of Chinese textbooks, including identification of the authority that determines content and emphasis, and the techniques used to accomplish the purpose of the text.

STRATEGIES

Some of the questions below might be dealt with in small groups discussions. A "fishbowl" approach might be used to bring ideas together.

- What might account for the decreasing emphasis in Russian and the increasing emphasis in English in Chinese secondary schools?
- Why do you suppose the Chinese have not standardized textbooks for teaching English in their secondary schools? To what extent have textbooks been standardized in American schools?
- What Maoist values are stressed in the text? How would a Maoist justify using the text to teach ideological matters or to propagandize?
- What purposes does the English language textbook described in the passage serve besides learning English? Do you think this is a legitimate use of a textbook aimed at teaching English?
- Do textbooks used in American schools ever have an overt or subliminal "message" apart from their apparent uses?*
- Who determines the content and emphasis of textbooks used in American schools? In the short run? Ultimately?

*See *Reviewing the Curriculum for Sexism*, State Education Department, Division of Curriculum Development, Albany, 1975.

- Some of the above thought questions might be dealt with in small groups discussions. A "fishbowl" approach might be used to bring ideas together.
- Have students obtain, consider, and report to the entire class newspaper and periodical articles dealing with changes of inappropriate textbook handling of the following:

  - middle class values
  - women
  - slaves
  - Indians
  - Jews
  - other minorities

  Useful references include *Short-Changed Children of Suburbia.*
- Have groups of students examine textbooks used in the local school system for possible misperceptions, distortions or inaccuracies in statements about China.

Notes on an English Language Textbook for Use in a Chinese Middle School

The typical middle school textbook for studying English is a small paperback consisting of about two dozen chapters. Each chapter consists of a brief reading followed by questions and answers. The following notes by an American teacher-observer indicate some of the chapter's titles and content of a little textbook used in a commune school in Kwangtung Province.

Chapter 1. "The East Is Red." (See page 76, Part I, for the words and music of this song.)

Chapter 2. "A Quotation from Chairman Mao." Part of the reading is a famous statement on education:

> "In Industry learn from Taching; in Agriculture learn from Tachai; the whole nation should learn from the People's Liberation Army; the Army should learn from the people of the whole country."

The terms "self-reliance" and "hard struggle" are emphasized by bold type in the remainder of the reading.

Chapter 3. "A Small Factory Learns from Taching."

Chapter 4. "We Love Labor."

Chapter 5. "My Sisters."

Chapter 6. "Different Lives in Different Societies."

Although only eight lines in length, the reading tells of a Chinese worker who has two hands, works, and is happy in contrast to an American workers who also has two hands but is out of work and is unhappy.

Chapter 7. "We Make Progress Together."

Chapter 8. "Train for the Revolution."

Chapter 9. "Boy in Taiwan."

The reading tells of a boy in Taiwan who is unhappy because he cannot find work. Dominant figures in the accompanying illustration, possibly government officials, look like characterizations of American gangsters.

Chapter 10. "Calling the Enemy to Surrender."

The reading appears to be an excerpt from a propaganda leaflet promising enemy soldiers good treatment if they surrender. (A similar chapter in a textbook in use in a Peking school tells of the surrender of a cowardly American flyer downed in Vietnam.)

Chapter 11. "Party, Factory, Commune."

The reading tells of the importance of the Communist party to industrial and agricultural production.

Chapter 12. "Red Lantern."

Some of the main teachings of that model Peking revolutionary ballet are reviewed in the reading.

Chapter 13. "A Letter from the Countryside."

The reading takes the form of a letter written by a young person working on a commune. It extols the virtues of the peasants and physical labor. Some of the accompanying exercises deal with the proper form one follows in writing a letter and addressing the envelope.

A young college student who was working as a translator but preparing to be a teacher of English observed the American teacher making the preceding notes. She made it a point to tell the American that "books like that" were not used at the college at which she was studying English. There was a hint in what she said that the ideological content of the middle school text was dated. "Does the content of that text embarrass you?" The American asked the translator. "No, not all. Why should it?" replied the girl.

STRATEGIES

Have students working individually, in groups, or in class session, read and discuss the excerpts on China from American textbooks. Students should determine whether each statement is essentially negative or positive. Each individual or group can be assigned to develop a mental picture or written description of China as suggested by the excerpts. As an additional step, students can be asked to pretend they are Chinese students traveling in the United States who are asked to react to the descriptions of China based on the textbook excerpts.

Assign the reading of "Land and Class in Long Bow" and "Settling Accounts in Long Bow" in *Communist China* (AEP Unit Book). (This account is based on William Hinton's *Fanshen*, and describes events in the village of Long Bow before and after the Communists rose to power). Have students compare this view of the reasons for Communist success with reasons suggested or implied by the excerpts from American textbooks.

EXCERPT FROM THE AFRO-ASIAN WORLD - A CULTURAL UNDERSTANDING

"[M]ethods of fear, suspicion and force soon made the Communist leaders the masters of China. (p. 254)

"The Chinese Communists have been casting eager eyes toward Taiwan ever since the Nationalists fled to the island in 1949. (p. 258)

"The introduction of the Communist rule in China has had a shattering effect upon family ties. (p. 297)

"We shall see...that many Communist promises were empty ones, not easily or quickly achieved. However, people, tired of war, poverty, inflation, and corruption were easy prey for a future filled with promises." (p. 243)

(From THE AFRO-ASIAN WORLD: A CULTURAL UNDERSTANDING by Edward R. Kolevzon. © Copyright 1972 and 1969 by Allyn and Bacon, Inc. Reprinted by permission of Allyn and Bacon, Inc.)

EXCERPT FROM BUILDING THE AMERICAN NATION

"In 1945, a Communist revolt broke out in China against the government of Chiang Kai-shek. After several years of fighting, Chiang Kai-shek's government was forced to escape to the island of Formosa, off the mainland of China. By 1949, almost all of China was controlled by the Chinese Communists."

(From BUILDING THE AMERICAN NATION by Jerome R. Reich and Edward L. Biller. Copyright 1968. Harcourt Brace Jovanovich, Inc., Publishers. Reprinted by permission.)

EXCERPT FROM ASIA IN FERMENT

"The Communist regime in China as effectively exploited the resentments of the past to gain popular support." (p. 89)

EXCERPT FROM CHINA

"The new schools and colleges are wonderful, but do they teach or do they just indoctrinate the youth with Communist propaganda to make them slaves of the state? Factories and bridges are impressive but are they worth the two generations of starvation and sacrifice that has to pay for them. Is it possible to keep 500 million peasants in communes like military camps. Can the morals, family traditions, customs, historical pride and literature of a whole people be destroyed in a single generation?" (p. 92)

(From China, by Earl Swisher, of TODAY'S WORLD IN FOCUS series, © Copyright, 1968, 1964, by Ginn and Company. Used with permission.)

STRATEGIES

Have groups of students read the excerpts from Chinese textbooks for teaching English. Group discussion might center in these questions:

- What seems to be the Chinese conception of the United States?
- How accurate are the Chinese views reflected in the statements? What misconceptions are apparent?
- What might account for the Chinese views? What grounds do the Chinese have for their views?
- What Marxist ideas are reflected in the statements?

EXCERPTS FROM CHINESE TEXTBOOKS FOR TEACHING ENGLISH AS A FOREIGN LANGUAGE

"Should the imperialists dare to start another war, it would mean their end."

"Listen to what Chairman Mao says: The American imperialists have put their heads not just in one, but in several nooses at the same time."

"The Negro worker was so poor that he could not afford to buy a pair of shoes for his son."

"The Cubans fought so bravely that the invasion was crushed in seventy-two hours."

"In vain did the U.S. imperialists try to deceive the world [illegible] with their dirty tricks."

"At no time and in no circumstances will China be the first to use nuclear weapons.

"Nowhere on the globe can imperialism find a 'tranquil oasis' any more.

"The super-powers want to be superior to others and 'lord it over' others."

"That the final victory belongs to the Vietnamese people is certain."

"It is U.S. imperialism which fears the people of the world."

"It is people, not things, that are decisive."

INTERVIEW WITH WORKERS: A ROLE-PLAYING MODULE

OBJECTIVES

. Given the text of an interview with the "man on the street" in China, the student can:

- identify values important to the subject of the interview
- relate values held to probable causative events in the subject's life
- identify areas in the questioning in which the subject might be evasive or uncomfortable
- predict probable answers to other questions which might be posed

. Given a diagram of the living space of a Chinese worker, the student can:

- identify objects and arrangements which reflect the subject's value system
- describe a probable life style of the subject

STRATEGIES

Although some students will prefer to read and discuss these interviews, they offer a number of possibilities for role playing and simulation.

. Students may act out the role of subjects of the interviews and of the translator. Have a student first play the role of an American worker who has just given an account of his/her life to Chinese visitors. Set the scene by noting that the Chinese have just left the building. The subject of the interview is discusssing the conversation with the American translator. How well does the American subject feel he did, in conveying information to the visitors? Are there other topics he/she would prefer to have discussed? What questions would he/she prefer had been omitted? Why? Are there things which the translator did not convey to the visitors? Why?

. Now reverse the roles. Simulate the Chinese subjects of the interviews, discussing the Americans' visit. The same questions can be posed, with the answers reflecting the impressions which the students have gained from their study of the People's Republic.

. Students may wish to develop a similar interview based upon the experiences with Robert Loh. See *Through Chinese Eyes*, Vol. II, pp. 49-53 or Robert Loh, *Escape from Red China*, New York. Coward-McCann. 1962.

The chart below can be used to provide data for comparisons:

	Chinese Students	American Students
Topic or nature of question		
Interview response		
Values reflected in the response		

The accompanying interviews of a worker and a retired couple took place July 14, 1973, in the Tao Yang New Workers' Residential Area near Shanghai. The interviews were arranged by the Street Revolutionary Committee which governs this area of 70,000 people and 14,000 families. The first development of its kind in Shanghai, Tao Yang, initially received 5,000 worker residents in 1952. It has since expanded to eight neighborhoods each with its own revolutionary committee under the Street Revolutionary Committee.

Ninety percent of the employed people in Tao Yang are workers engaged in production. The remainder are teachers, doctors, and administrators. Most of the workers are employed in textile plants but many are employed in factories which produce iron and steel, fountain pens, and paper. Most workers live in neighborhoods close to the factories where they work. Rarely does the bus or bicycle ride to the factory take the worker more than 50 minutes. Many of these workers were among the poorer elements of Shanghai—persons without political influence—before the Cultural Revolution.

Under the leadership of the Street Revolutionary Committee about 95% of the housewives have been organized into productive activities. The Street Committee operates some twenty workshops in which the labor force consists largely of housewives whose activities are no longer limited to housework. Staff workers of the Street Committee organize people for participation in cultural events and attendance at classes in their spare time.

VISIT WITH A WORKER

A smiling pleasant individual, Mr. Li, has a crew cut and wears a square bottoned white shirt over dark shorts. He is of medium height and his healthy, well-knit appearance suggests an age ,much less than his 51 years. He and his wife live in a single room and share a kitchen with three other families. Their home is in a three-story multiple-family dwelling that looks vaguely Spanish in design with its red tile roof. The streets of the area are tree-lined and the neighborhood strikes one as quite pleasant. Mr. Li described his situation in life in an interview in his living quarters.

"My name is Li Pao Tung. I am 51 years old. My wife's name is Li Chin Fung. She is 47 years old. Our son, Li Yun Miao, is now 20 years of age.

"I work in the No. 6 Weaving factory and my wife is employed at the nylon mill. My son works at a metalurgical factory that is some distance away. He lives there in a factory dormitory but he visits us on his day off and on holidays.

"Originally, my wife and I came from Fukien Province. She comes from a poor peasant family, while I myself came from a worker's family. For a time, my father worked rented land before coming to Shanghai, but he found that times were hard all over. My wife and I met at the time of my father's death, so you see, our marriage was not an arranged marriage.

"For me the old days were oppressive. Imperialism, feudalism, and bourgeois capitalism caused this oppression in China. Before Liberation, I was so poor I could not afford an alarm clock. I was constantly in fear of being late to work. Once, for fear I would not wake up in time, I went to work at 2:00 A.M. and stayed outside the locked factory gates until dawn. At that time I was required to work 12 hours a day. I could be fired by the capitalist who owned the factory.

"If I had gotten sick, I could have been fired by the capitalist who owned the factory in those days. I could not have gotten into a hospital and I could not have afforded to pay any medical bills anyway.

"Twenty-five years ago, before Liberation, all I owned was a wooden box and two boards that I used for a bed. My room was about one-third the size of this room in which my wife and I now live.

"Now my wife and I live quite simply but comfortably in this room. You see what belongings we have: a radio, clock, sewing machine, and some furniture including a table, chairs and bed. We share a kitchen with two other families on this floor. About six other families live on the second and third floors of the house. Kitchen facilities are always shared but each family has its own toilet. The people in this block are friendly and we enjoy one another's company.

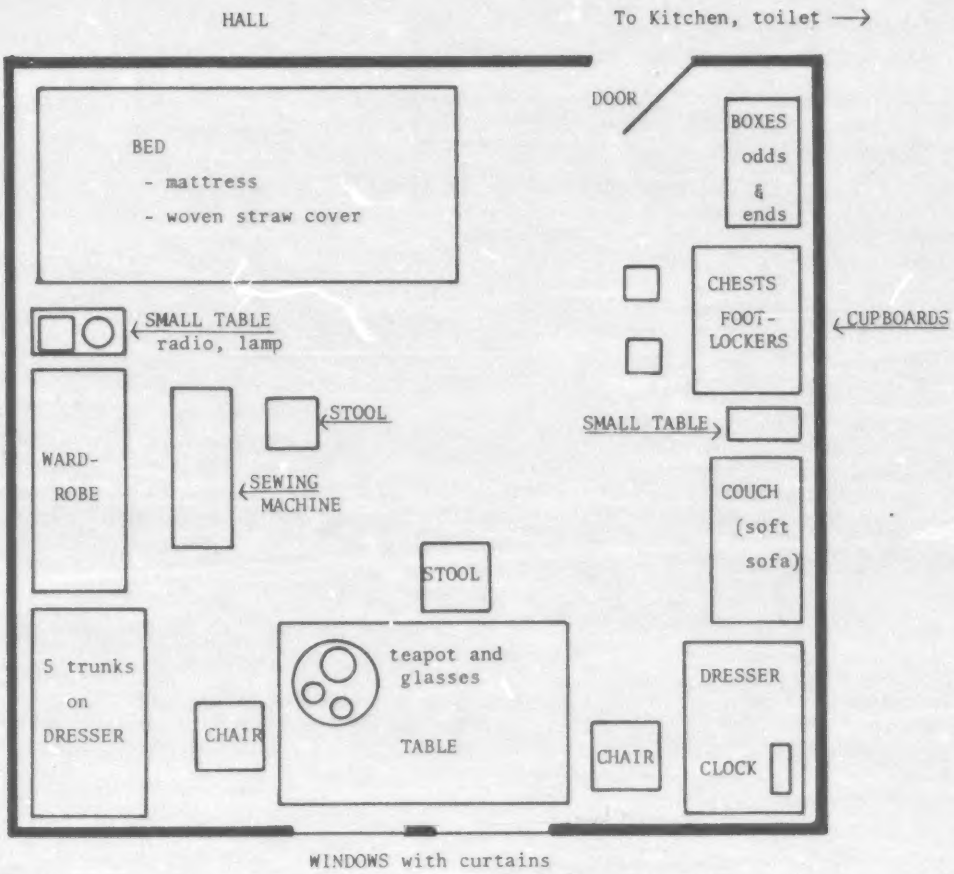
"We have gas, water, and electricity which costs us about 3 yuan per month. The rent is also reasonable — about 5% of our income. My wife earns about 30 yuan per month at the nylon mill where she works a swing shift. My wages at the weaving factory are about 70 yuan per month. Our son does not earn very much money because he is still an apprentice.

"My wife and I were both illiterate before the Cultural Revolution. In my youth, I never had an opportunity for formal education and I went to work at age 14. My wife and I have attended evening school in our spare time and can read and write some characters. Our son finished junior middle school before going to work in 1970.

"Since my wife works, we share the household chores. I do some of the cooking and sometimes the laundry. The idea has been growing since Liberation that husbands should help working wives do the housework. We have also trained our son to help with housework. We also share in making decisions, especially the important one dealing with financial matters.

"We enjoy the movies and go to see a film once or twice a week. We like to listen to the radio also. About once every two years my wife goes back to the countryside for a visit. I haven't been back since 1958. One activity of mine is the trade union council of which I am a member.

"I usually get up about 5 o'clock in the morning and have breakfast. My factory is a 15-minute bus ride from here. I have to be at work at 7:00. At 9:00 we break 15 minutes for exercise. At 11:00 we take a half-hour lunch period. My shift is over at 3:00 in the afternoon. I bathe at the factory and then spend some time in the factory club playing chess, looking at newspapers, and talking with friends. But often I hurry home to start cooking because my wife works a changing shift. Sometimes she works from 6:00 until 2:00, other times from 2:00 until 10:00."



LIVING QUARTERS OF LI PAO TUNG AND HIS WIFE

Pictures on the wall:

- Four portraits - Marx, Engels, Lenin, Stalin
- Lenin and Stalin shaking hands
- Small lake scene
- Large landscape - Summer Palace
- 3-D of Mao with quotation
- Calendar - scene from revolutionary ballet

Source materials from which other pictures of life in the People's Republic may be derived include the many descriptions of life in the communes. Those available in the collections of readings include:

. McKeown, R.J. *Asia*, pp. 81-86.

. ____. *Food and Survival in Asia*, pp. 18-21.

. Seybolt, P.J. *Through Chinese Eyes*, Vol. I, pp. 27-42.

. Sociological Resources for the Social Studies, *Social Change: The Case of Rural China*, the entire pamphlet, but particularly 39-62, and the "Letters," pp. 63-80.

Filmstrips

China Now. EMC Corporation.

A series of 4 filmstrips with tape cassettes, based upon pictures taken by photo-journalists from the Toronto Globe and Mail. While the tone is generally sympathetic to the accomplishments of the Mao regime, there is some indication that not all agree. This cannot be said for simpler version produced by the same company, *Discovering Today's China.*

Perception/Misperception: China/U.S.A. Scholastic Productions.

Prepared by the Center for War/Peace Studies, the series provides awareness of the reasons for Chinese feelings towards Americans. The filmstrip, *Current Images,* records positive and negative reactions of American visitors to China.

VISIT WITH A RETIRED COUPLE

Mr. and Mrs. Kuo, retired workers, live with their 30-year-old son and his wife in a two room apartment. They share a kitchen with one other family and each have a toilet off the main hallway. Mrs. Kuo is 61 years old and formerly worked in a silk factory. Her husband is a 65-year-old retired textile worker. Their son and daughter-in-law are technicians in a pharmaceutical factory. Mrs. Kuo did most of the talking and was proud to be able to explain to the foreign guests about the changes in her life since Liberation. She was confident, healthy-looking woman dressed in a blue Mandarin-style blouce, baggy black trousers and sneakers.

"My husband and I were both born in Shanghai. Before Liberation we worked in factories there. Our parents arranged our marriage. Because we had no schooling, we were both illiterate. We lived in a straw mat house which was not waterproof. Sometimes the accumulated rain water in the house was knee high. My wage then could buy 16 catties of rice per month. Now that I am retired, my pension can buy over 200 catties of rice per month. Then we had no money for medical expenses and could not afford hospitalization if anyone in the family was ill.

"Our life today is much better. Please remember not to compare our present living conditions with yours, but to compare them with the conditions we lived under before 1949.

"Today, each of us receives 42 yuan per month for our retirement pension, which is 70% of our wage when we retired. Rents in our public housing project are approximately 3-8% of the combined family income. We pay 6.30 yuan (about $3.15) for 2 rooms and the use of the kitchen, toilets and hall space. The rent includes maintenance. Our expenses for utilities average 3 yuan ($1.50) per month for gas for the gas burner in the kitchen, 1.20 yuan ($.60) per month for electricity and .35 ($.175) yuan per month for water. Our medical care is included in our retirement benefits, so we do not have to worry about sickness and old age.

"Our son graduated from senior middle school and went to a 2-year technical college where he studied chemistry. He met his wife in school and they were married when he was 27 and she was 24.

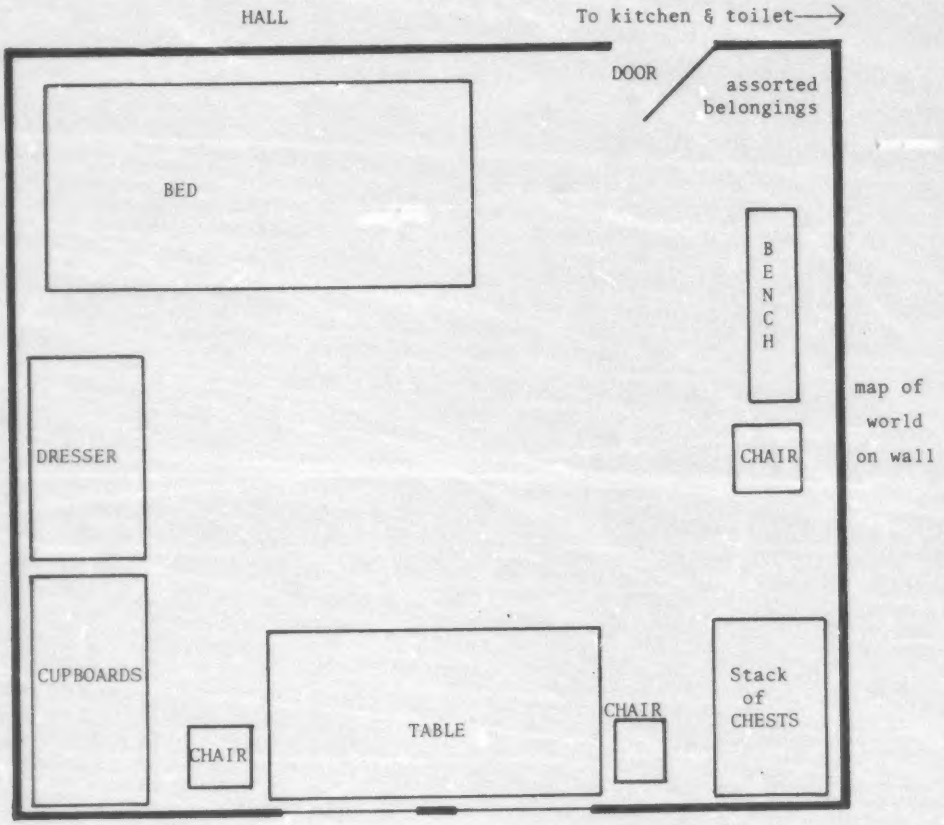
"Because both my son and his wife work at the pharmaceutical factory as technicians, my husband and I take care of the household chores for the whole family. We share the shopping and cooking, but my husband actually cooks more often than I do. As for the cleaning and laundry, I do most of that since I enjoy it. Our wages and pensions are pooled and we discuss major financial decisions together. For example, when my son wanted to buy some expensive furniture for his wedding, we all discussed whether or not he should.

"Even though we are retired, we find plenty of things to do. I try to follow the motto, 'Serve the People' by helping families in which both parents work. I take their children to nursery school and pick them up in the afternoon if the mother is not free. During the day I keep an eye on the neighborhood. If I see a child damaging flowers or climbing a tree, I will try to explain to him that flowers and trees are beautiful and good for our health, and that if he hurts them they cannot grow up. Usually the child agrees and changes his behavior. I feel that in these ways I am 'Serving the People.'

"We belong to several study groups. Since Liberation we have attended literacy classes in our spare time, In our special weekly study group for retired workers we read the *People's Daily* together and discuss current events. This week we talked about the Chinese Minister of Foreign Affairs who has received a warm welcome on his visit to France. In addition to this group in the neighborhood and one which is called a three-in-one education group because it is composed of young people, middle-aged people and retired people.

"If a dispute arises in our neighborhood, such as over repeated misbehavior by a child, the neighborhood arbitration group will step in to solve the dispute. This is seldom necessary, however, because we seem to be able to work out our differences informally.

"I am very interested in world affairs and have heard of your President's visit to Peking last year. Please convey my warm friendship to the people of the United States."



LIVING QUARTERS OF CHEN JIN FA AND KU TAU DI
(Son and daughter-in-law live in adjacent room.)

INTERVIEW WITH A PEASANT COUPLE

This interview with a peasant family took place July 23, 1973, in the family homestead on Hua-tung Commune, Hua-hsien County, about 47 kilometers north of Kwangchow (Canton). The interview was arranged by the Commune Revolutionary Committee which governs this area of 150 square kilometers containing some 12,000 households numbering 60,000 people.

Following Liberation in 1949 this area progressed through land reform in 1952, organization of cooperatives in the mid-1950's, and the establishment of the commune in 1958. A large part of the commune's area is rugged forested area. Two-thirds of the cultivated area is given over to growing rice. Other significant crops include fruit, peanuts and sugar cane. Some 94% of the work force population is involved in agriculture with most of the remaining 6% concerned with commune industries and trade. Several members of the interviewed family work in the rice fields which are literally just outside the doors of their home.

Description of a Peasant Home

Mr. and Mrs. Chiang, their son, and his family live in a house that is over 90 years old and which has been in the family for five generations. Part of a larger complex of buildings, housing several families, the brick dwelling has been enlarged to accommodate the eleven members of the Chiang family residing here. There are now five rooms and two courtyards. The buildings and accompanying trees present a low profile among the expanse of rice paddies in which they are located.

Kitchen

The kitchen is entered from the outside by means of a roofed passageway between two buildings. A large, rather dark room, the kitchen contains stoves with "built-in" racks in the two corners against the outer wall. The other end of the kitchen doubles as an entrance hall to the rest of the living quarters. Various cooking utensils are arranged along the walls and a bin between the stoves contains straw and other fuel. Several small wooden benches and tables in the kitchen were made by Mr. Chiang. Passing from the roofed "breezeway" through the "back" of the kitchen, one enters the courtyard containing the family water supply.

Courtyard/Well

The other rooms of the house are reached by going through a small courtyard in which a well is located. The well is a raised circular opening in the stone floor of the courtyard. The plentiful water supply, a few feet down, is reached by means of a wooden bucket suspended on a pole. Numerous buckets, tubs, and basins are located around the courtyard. A walled-in bathing facility is located on one corner.

Living Room

Although without windows, the large living room is adequately lighted by using brilliant daylight streaming through the open doorway. As in the other rooms of the house, there is no ceiling save the open rafters and beams of the roof. The floor is made of square stones and the walls are of painted plaster. In addition to two small tables, four chairs and several low stools, the following items are arranged on shelves, the tables, or the walls, or are located elsewhere about the room:

- Mirror
- Collection of family photos in frames made by Mr. Chiang
- Portrait of Mao
- Poster of Peking Opera
- Calendar
- Large pendulum clock
- Plaster bust of Mao
- Gold fish
- 2 large thermos bottles
- 2 framed citations from the PLA for the son
- Farm tools
- 3 bicycles
- 3 raincoats
- Radio
- Electric light
- Hooks to hang kerosene lamps
- 3 canteens
- Canvas bags
- Plants

The overall appearance is one of order and neatness rather than clutter.

The living room is entered through a wide door from the enclosed courtyard containing the well. Beyond the wall opposite the door is a bedroom. Over the bedroom is a storage loft which is open to the living room under the roof rafters. This area can also double as a sleeping area.

Store Room

To one side of the living room is a doorway leading to a small room which contains a sewing machine and various containers for storing food. Large pots contain grain husks, food for ducks and chickens, quantities of squash and various kinds of roots, and sauces essential to the cooking style of this area. A poster of Peking and another of the "Red Lantern" revolutionary ballet hang on the walls.

Bedroom

This medium-sized room presents a somewhat cluttered appearance because of the two beds, large wardrobe, and desk. One of the beds, a canopied double bed, neatly covered with a finely woven mat and outfitted with mosquito netting, vaguely resembles a covered wagon at first glance. The other smaller bed is constructed of a split sections of bamboo giving the sleeping surface the appearance of a corduroy road. On the bedroom wall is the ubiquitous portrait of Chairman Mao.

VISIT WITH A PEASANT FAMILY

Apparently quite content with his lot, Mr. Chiang Kwong-jui smiles a toothy smile and laughs readily. At 65 he is healthy-looking and active. He wears a T-shirt, khaki trousers, and canvas shoes. His 40-year-old son, slighter in build than his father, possesses a shock of black hair. He too wears a T-shirt but prefers light blue trousers and sandals. The two women, 60 and 40 years of age, dress more traditionally in dark Mandarin-style blouses, dark trousers and sandals. The two teenage girls—the older with short hair, the younger with long, loose braids, but both pretty by American standards—wear pastel colored blouses and dark blue trousers. The two younger girls wear gaily patterned blouses and loose-fitting trousers. The little boys, shyer than the older girls, wear patterned sport shirts and shorts. All of the grandchildren go barefoot. Lined up to enable the foreign guests to take a family photograph, the three generations of Chiangs seem a most loving, proud family.

"Welcome to our house!

"My name is Chiang and I am 65 years old. By trade I am a carpenter although now I am retired. My wife, who is 60, is also retired, at least from work in the field. Altogether there are 11 of the family living here.

"My son, who is 40 years old, works at a grain-husking mill on another commune. Because he is rotated on three shifts he stays at the factory for the entire week and returns home on his rest day which varies. We have a married daughter who lives with her husband's family in another brigade of Hau-tung commune.

"My daughter-in-law is 40 years old and she is a peasant in the Lei Nung Production Brigade.

"These seven children are my grandchildren. There are four girls and three boys. My oldest grandson is not here; he is 19 and recently joined the army. The oldest girl is a middle school graduate who is working in the fields. Another girl is in her second year of junior middle school. She is studying Chinese, Chinese history, physics, math, English and physical education. There are two girls in primary school and two boys who are not yet school age.

"I have been a carpenter for a long time. I was a carpenter before Liberation, but I recall that life was bitter in those years. I did not have steady work and even when I did work my income was small. Often I worked as a laborer in the fields. During those years I didn't make enough to support a wife and two children. To make things worse, my anxiety and misery led me to a bad habit. On paydays I would buy opium and smoke it. Life had no guarantees except worry. For instance, I worried that someone in our family might get sick. There was no place to turn to for help and medical costs were high.

"However, all this has changed since Liberation. In 1952 I found work in Kwangchow and visited home on my rest days. I broke the habit of smoking opium. When the commune was established, medicine and medical care were provided. Now I am retired on 70% of my former salary and I live here with my family on the commune. This house we live in has been in our family for generations. Once a month I go back to Kwangchow to attend a study group.

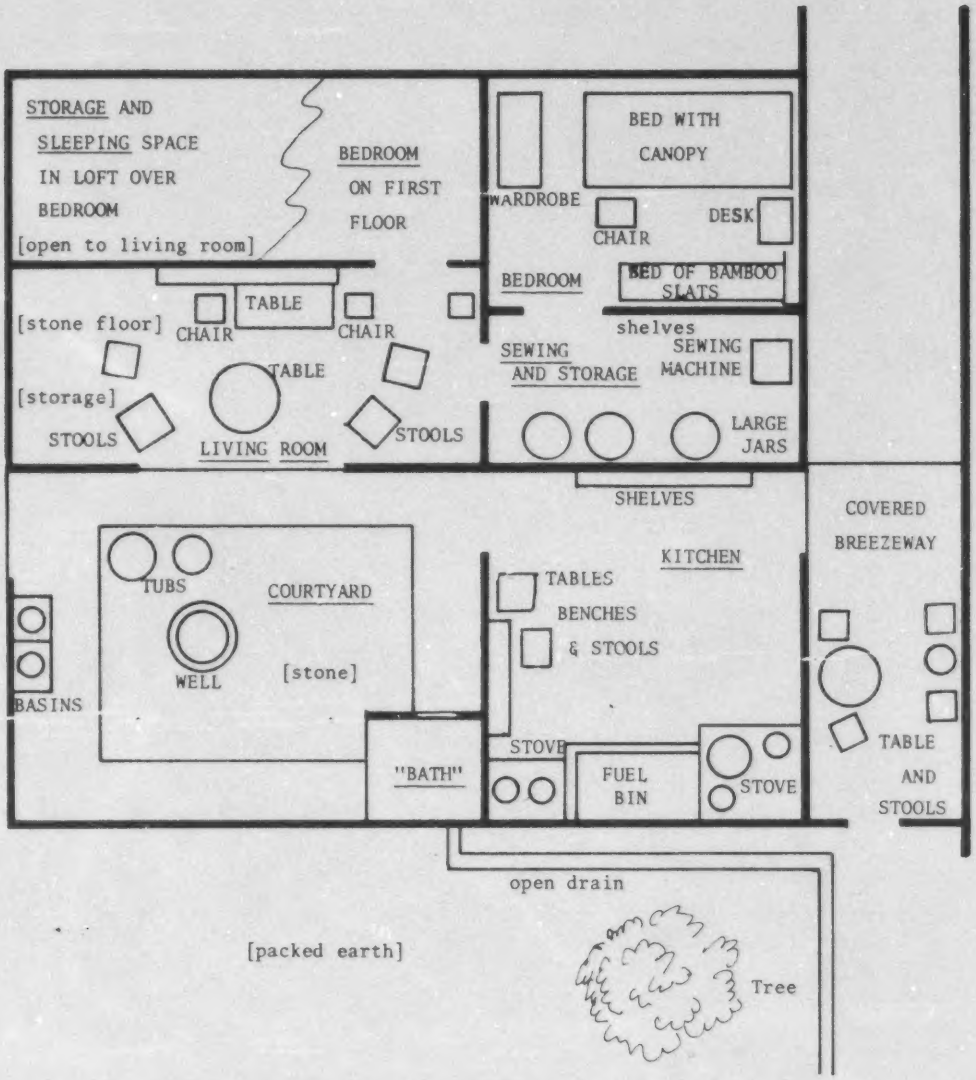
"My wife and I live upstairs over our son's family. My wife and my daughter-in-law share many of the household chores. In some activities my wife takes control. Since she is retired and no longer works in the fields, she assumes responsibility for many household chores. When my daughter-in-law gets home from the fields, and her daughters get home from school, they all pitch in with the housework. My wife takes care of the family's finances but she doesn't refuse to give money to one who asks. Although it is rarely necessary, my wife is also responsible for disciplining the children since our son is away most of the time and our daughter-in-law works.

"My daily routine begins about 5:00 or 5:30 in the morning when I get up and go to the teahouse to meet with my friends and drink. By 7:00 I am back here at the house and involved with taking care of the youngest children. I spend some time each day building tables, chairs or doors. Sometimes I repair furniture for our family or for the neighbors. I made most of the furniture we own. My wife fixes lunch around noon. After lunch I rest until about 2:30. I continue with my carpentry in the afternoon or else talk with my neighbors. We eat dinner at 6:00. After dinner I read the newspaper or listen to the radio and then go to bed around 8:00.

"Because this house was ours before Liberation we do not pay rent. As members of Hau-tung Commune we received a private plot of land totaling six-tenths mon. The amount of land given to a family varies with its size. Grain, cereal, and firewood are provided by the Lei Nung Production Brigade. We spend the most money per year —about 20 yuan each—on clothing. Other important expenditures include meat and sauces. Our total expenditure per year, not including grain, is 600 yuan. We save money for different things we want to buy. We've managed to buy three bicycles, a sewing machine, and a radio.

"It is well past noon and you must be hungry. Since today is my son's day off from work, he has prepared lunch for us all. Shall we have something to eat?"

PEASANT HOME – HUA-TUNG COMMUNE



AN ALTERNATIVE STRATEGY

THE DISSENTER IN THE PEOPLE'S REPUBLIC

One China scholar has observed that the Sino-American relationship can be characterized as a love-hate relationship. This relationship has been marked by periods of indiscriminate praise only to be followed by utter damnation. At the moment, Americans are experiencing an upsurge of praise for China and things Chinese. The People's Republic of China has accomplished much which warrants praise. Drug addiction and diseases such as syphilis have been eliminated; filth and corruption in China's large cities have been expurgated, and the standard of living, if not the quality of life, has been raised for millions. But all of this has been attained at a price in terms of China's traditional values (see p. 10 of Part I of this guide), and an individual's freedom of choice and personal liberty. It is this aspect of the total picture which is often missing in many current studies of China. If students are to obtain a truly balanced perspective of China, this insight should not be overlooked.

- To what extent have all Chinese wholeheartedly supported the Maoist Revolution?
- If great strides have been taken, at whose expense have they been accomplished?
- What role do dissenters play in contemporary China? Who are these dissenters? What happens to those who do dissent? Why do they dissent?

These are questions any student of the China scene should at least consider.

OBJECTIVES

- The student will demonstrate an understanding of the concepts of class and class structure by identifying the meaning of the term middle class in American society and by comparing this to the concept of bourgeoisie as manifested in Maoist China.
- The student will demonstrate a perception of cultural differences by analyzing the need for social, economic and cultural uniformity in one society and the insistence upon individual diversity in another society.
- Given a selection of readings on dissent, the student will be able to make judgments concerning the priority of values in Maoist China today.

STRATEGIES

Before students read the article on page 65, have them attempt to reach a definition of the term "bourgeoisie."

- Is the bourgeoisie the same as the term middle class? Who are considered the middle class in the United States?

- What attributes do we in the United States associate with this class?
- As a nation, do we characterize middle class values and goals as being good or bad?
- To what extent do most Americans aspire to achieve middle class status?

Now have the class read "China fights the bourgeois blues."

- According to the article who are the bourgeoisie in China?
- What attributes do the Chinese associate with this class?
- To what extent does the Chinese perspective differ from the American on this question? Why?
- What would happen to an individual who expressed bourgeois traits?

One solution for those who disagreed with goals and methods of the Communist was to leave China. Many Chinese did precisely that; they escaped to Hong Kong, Taiwan and elsewhere. For accounts of such dissenters, and their stories and the reasons why they left China, see any of the following sources:

Seybolt, Peter J. *Through Chinese Eyes*, Vol. 2. Praeger. New York. 1974. pp. 49-59 - presents excerpts of Robert Loh's story.

Loh, Robert. *Escape from Red China*. Coward-McCann. New York. 1962.

Bennett, Gordon & Montaperto, Ronald N. *Red Guard*. Doubleday. New York. 1971. - particularly pp. 213-228.

The Cultural Revolution with its emphasis upon class struggle can be seen as a part of the process by which ideas were expressed, weighed and purged to enforce an all engulfing uniformity that would be incomprehensible in terms of Western values. It was a great purge of thoughts considered bourgeois, revisionist and Western. To quote Chairman Mao Tse-tung, "Classes struggle; some classes triumph; others are eliminated. Such is history, such is the history of civilization for thousands of years." The following source materials will aid in the development of these concepts:

Moravia, Alberta. *The Red Book and the Great Wall*, An Impression of Mao's China. New York. Farrar, Straus & Giroux. 1968.

Fan, K.H., ed. *The Chinese Cultural Revolution: Selected Documents*. Monthly Review. New York 1968.

Hunter, Neale. *Shanghai Journal: An Eyewitness Account of the Cultural Revolution*. New York. Praeger. 1969.

- What happens to individuals who belong to those classes which are eliminated?
- Why are things bourgeois and Western seen as the enemy of the people?

- Who are "the people"?
- How is the will of the people determined?

Dissent was not limited to those who left China. Those who formerly had held the reigns of power had much to lose at the hands of the Communist. Former landlords and profiteers were killed outright.[1] Others were sent to prisons and labor camps to be re-educated and reformed. The excerpt from *Prisoner of Mao* on page 66 gives some sense of the proportions this processes assumed. The book is a personal account of Bao Ruo-Wong or Jean Pasqualini a Chinese/French Eurasian who spent seven years in Chinese labor camps. The book serves as an interesting source in that it is not particularly anti-Communist in its judgments and it recounts, not only Bao Ruo-Wong's history, but the histories of many he met in passing in those camps. Bao Ruo-Wong looked Chinese and had always lived in China; in prison he was treated as a Chinese, not as a foreigner, therefore his experiences add a perspective not open to the Western prisoner.

- What causes the disagreement over, first the existence of these Chinese prison camps and second, their extent?
- What is the purpose of these camps?
- Are there any Western counterparts to these camps? If so how do they differ?
- Collectivism and individual expression are two human values. What role do each of these play in Maoist China?
- What inner tensions does the dichotomy of these two values create in any society?

Bau Ruo-Wong, Chelminski, Rudolph. *Prisoner of Mao*. Coward McCann & Geoghegan. New York. 1973. pp. 10-11.

Mu Fu-Sheng's. *The Wilting of the Hundred Flowers*. Praeger. New York. 1962. - investigates the dilemma faced by the Chinese intellectual when interacting with the Chinese Communist.

- How does the individual come to terms with conflicting values?

Additional Strategies

- Have students read, or you as teacher read, excerpts from an example of political satire such as *Animal Farm*, *Darkness at Noon*, or *1984* and have the students comment upon the similarities of methods described in the novel to a society such as the People's Republic of China. These selections should serve as excellent springboards for discussion of comparative values and the price paid by some societies for security and order (see questions above on collectivism and individual expression).

[1]It should be noted that this solution to the problem of the dissenter is not unique to the Communist in the history of China. Similar techniques were employed by the Nationalists in their period of ascendency.

SOURCES OF INFORMATION FOR LEARNING ABOUT THE PEOPLE'S REPUBLIC OF CHINA

This brief listing is in no way intended to be a definitive catalog of useful readings concerning the People's Republic of China. With the exception of several bibliographic sources, the items below are sources for obtaining volumes of readings, and collections of pictures. In some instances, these have been cited in the text also.

Bibliographies

Asia Society. *Asia: A Guide to Paperbacks.* New York. 1968.

Revised in 1968, this listing is still very useful, if not current.

Center for War/Peace Studies. *Intercom #68.* "Understanding U.S.-China Relations."

Included in this volume in addition to reviews of curriculum guides and resource units, it is a particularly useful listing of the culture study-type materials published in the last 10 years, and intended, in most cases for secondary school use. A few of these listings are somewhat outdated, since it is drawn from a 1967 listing. For example, Scholastic has recently published *China,* a much more current program for examining the People's Republic than the publication included in this list.

Other paper texts of this type, published since the listing used in *Intercom* include: *East Asia,* Silver-Burdett; *The Golden Age of China and Japan,* Merrill; *China, Korea and Japan,* Macmillan.

deKeipzer, Arne & Posner, Arlene. *China: A Resource and Curriculum Guide.* Chicago. Univ. of Chicago Press. 1972, 1973.

This research project sponsored and directed by the National Committee on United States-China Relations includes, in addition to a critical review of curriculum units, an annotated guide to audio-visual materials, the same type of review of books about China and information about periodicals, including Chinese publications.

____. *China Closeup.* Scholastic Teacher. January 1973.

This is an abbreviated, but representative listing, including critical reviews, drawn from the above entry.

National Council for the Social Studies. *Social Education.* Vol. 37, No. 1. January 1973.

Although the theme of the issue is "Contemporary Writings from the People's Republic of China" it includes pictorial material as well. Also there is an overview of the People's Republic of China from the U.S. Department of State. A reading of Bonnie Crown's introductory statement, a biographic essay, is a "must" for the teacher.

Collections of Readings and Primary Sources

Hunter, Deidre & Hunter, Neale. *We The Chinese: Voices from China.* New York. Praeger. 1971.

Many of the readings so often listed as important in present day Chinese value formation are included in whole, or in part: "The Foolish Old Man Who Removed the Mountains," "The White-Haired Girl," "Lei Feng," etc.

McKeown, R.J., series coordinator. Asian Studies Inquiry Series. San Francisco. Field. 1969.

Relevant titles in series:

Birch, D.R., *Life in Communist China.*
Johson, E.B., Jr., *Buddhism.*
McKeown, R.J., *Cultural Patterns in Asian Life.*
____. *Food and Survival in Asia.*
____. *Man and Woman in Asia.*
Salter, C.L., *Man and His Environment in Asia.*
Tudisco, A.J., *Confucianism and Taoism*
Weitzman, D.L., *Chinese Popular Fiction.*
____. *China and the United States.*
____. *Chinese Painting.*
____. *East Meets West.*
____. *Mao Tse-Tung and the Chinese Revolution.*

From the titles the teacher can judge which of the volumes contain more contemporary writings, and which have those more related to traditional China. The illustrations are valuable resources also.

Seybolt, P.J. *Through Chinese Eyes.* Vols. 1 and 2. New York. Praeger. 1974.

The most recent collection of this type, these two volumes contain a wide variety of both Chinese and non-Chinese writings on topics concerning every facet of Chinese society. A teachers guide prepared by Leon Clark and Jack Strauss suggests inquiry-type strategies to use with the readings.

Sociological Resources for the Social Studies. *Social Change: The Case for Rural China.* Boston. Allyn and Bacon. 1971.

A part of the episodes in social inquiry series, this pamphlet includes primary source material with inquiry strategies for using them.

Sources of Pictorial Materials

Art and Man. Scholastic. December 1972.

"China: Tradition and Change," - this issue developed under the direction of the National Gallery of Art, combines some of the traditional art with photographs of life in the People's Republic.

China Books and Periodicals, 95 Fifth Avenue, New York 10003.

This is the official outlet for materials published in the People's Republic of China. Send for a catalogue. In addition to such printed materials as operas, songs, etc., this source also has picture story books, and other illustrative materials.

National Geographic. May 1974.

Orbis Books, Maryknoll, New York. *China Pac.*

This is a collection of both written and pictorial materials with suggestions for classroom use in an inquiry mode.

Time. August 13, 1973. pp. 59-63.

This article has colored illustrations of items which are in a traveling loan collection "Treasures of Chinese Art," which should be useful in interpreting Mao's statement "Let the Past Serve the Present."

State Education Department Resources

The China Game: History and Simulation. Foreign Area Materials Center. Center for International Programs. $2.00

This was prepared for university use, and is considered by secondary school teachers who have read it to be useful in the high school, only if the students are sophisticated with respect to China and to the study of history.

The Red Flag Canal.

A videotape which was prepared from a documentary produced in the People's Republic of China. It presents the story of the people of a commune who work to solve irrigation problems in that region. A teacher's guide suggests inquiry strategies in using the film.